A C T

OBEDIENCE, O

THE POWER OF GODLINE

especially in the Command

Gospell, which requireth faith in

exercise Christian;

OR

A TREATISE OF FAITH, FOR

THILY CALLED FA

faith, as being in it self a most

of holy and precious Vse: also

to worth the high

Wherein is plainly declared

properly is the

which is

principally

Printed by

TO THE RIGHT WORSHIPFVLL, SIR THOMAS SMITH, KNIGHT, GOVERNOVR of the worthie Companies of Merchants, *traffiqueing in the East Indies, Muscouia,* &c. increase of grace, and all good things *here, and fulnesse of glorie hereafter.*

RIght Worshipfull, it was a prepostorous custom of the Pharisees to sound a trumpet when they did their almes, as if the act could not bee knowne, vnlesse all the world were summoned to take notice: nay, that God which bids vs giue almes in secret, can find a time both to eclipse the glorie of that action, published with so loud an alarum, and also to make the

praise of well-doing breake forth as the light, though before neuer so much hidden; and that not onely at *that day when the Lord shall come, who will bring to light the hidden things of darkenesse, and then shall euerie man haue praise of God* *; but euen in this life often, *the good workes of some are manifest beforehand*, to their praise among mē. *Was it not told my Lord (saith that Noble Courtier) how I hid an hundred men of the Lords Prophets by fiftie in a caue, and fed them with bread and water? Yes *Obadiah*; thou couldst not doe it so priuily, but *Eliah* knowes it, and many more too, euen all Gods people, which shall therefore for euer call thee blessed. Renowned Sir, as God hath giuen you a large portion in this worlds good, so (which is no lesse a gift*) haue you an heart inlarged to communicate to the necessities of others. Your bountie extends to many (as I am credibly informed); one I can speake of, much oblieged to your Worship in this kind, euen mine own selfe, who for some yeeres haue had a liberall allowance from you. A

* 1. Cor. 4. 5.

* 1. King. 18. 13.

* 2. Cor. 8. 7.

worke

worke though not done by ſtealth as was *Obadiahs* (for God be thanked it is now no treaſon to feed the Prophets, or the ſonns of the Prophets), yet not ſo knowne as might be wiſhed deeds of that nature were to the better prouoking of this cold age: but God hath at length prouided you an *Obadiahs* reward, a publike commendation for a priuate good deſert, occaſion being offered mee to *beare witneſſe* of your *charitie before* all *the Church*, euen as many as to whom this booke ſhall come. Which I mention as to teſtifie my true thankefulneſſe, which ſmothers not a benefit when it ought to bee ſpoken of, ſo to ſhew the world my warrant for preſuming to dedicate the enſuing Treatiſe to a perſonage ſo eminent, ſo taken vp with publike affaires. But beſides this, the good affection and reſpect you bare to the Author while he liued, makes me hope you will bee as forward to patronage his Worke, as you haue been found willing to be helpefull to his ſonne. And indeed (Right Worſhipfull) the worke for the ſubiect matter of it

is such, as may worthily challenge all readinesse in you to countenance it: it treates chiefly of faith, that royall grace, the Elects peculiar, so pleasing to God, so contended for by the Saints, which to defend is the highest honour of Princes, to liue by the chiefe glorie of Christians. But why goe I about to shew the worth of that, which none can know but those that haue it? Oh! those that haue *tasted how good the Lord is*, whose soules are sweetly refreshed with that *peace that passeth all vnderstanding*, rauished with those *ioyes vnspeakable and glorious*, who are *strong to ouercome the euill one, the world, themselues*, haue power *to worke righteousnesse, obtaine promises*, yea, *to doe all things through Christ that strengtheneth them* (and all this can beleeuers doe); such best know what faith is, and how much they owe to God the Authour, and the instruments it pleaseth him to vse in this blessed Worke. Amongst other helps this Treatise may be one to all that list to vse it; penned by one, who (to say no more) himselfe liuing by faith, and feeling

in

in his owne experience the saving effects of that heauenly gift, knew what he said when he intitled it, *A Jewell of ioy, and peerelesse pearle.* The earthen vessell which brought this pearle is now broken; broken doe I say? or rather made whole for euer, cast anew in the mold of immortalitie, and filled with that glorie whereunto it was prepared. Had it pleased God to haue spared him longer, my comfort had been the greater, and this work perfecter: yet such as it is, to Gods people it was intended, and from them I for my part durst not detaine it. It was no childs part in *Micah* to steale that siluer, which his mother had dedicated *to the Lord,* (shee pretended) though indeed to an idolatrous vse; much lesse were it warrantable for me any way to seeke to keepe backe, what my Father bequeathed to the Church, to so good an end. And this I say, though but a mite, yet if cast into the Lords Treasurie, when God accepts it, no good man will disdaine it: though but a few barly loaues, yet it is good they should be distributed, when

Iudg. 17.

when through Christs blessing thousands may be fed thereby. If any man shall think the Treatise might be spared, because of the commonnesse of the subiect, faith and repentance being the ordinarie theames of mens Sermons and writings, I wish him to consider, whither the Israelites did well to be angrie, when rising in the morning they found Mannah fallen againe about their tents, of which before they had had such plentie. Well, * *Moses gaue them not that bread from heauen, but God the Father giues vs the true bread from heauen; for the bread of God is he that commeth downe from heauen, and giueth life to the World*, the same is receiued by faith, that bred by the Word; and this, howsoeuer through Gods vnspeakable mercie to this Nation, the Presse and Pulpit so much sound with it, is a blessing to be imbraced with all thankefulnesse, not loathed for the commonnes. But if this suffice not, let him answere Christs interrogatorie; *When the Sonne of man commeth, shall he find faith on the earth?* If no faith, surely as little repentance? Shall

* Iohn 6.32.33

Shall then Gods Seedes-men withdraw their hand, becauſe much hath been ſowne alreadie, when as ſo little comes vp? Nay verily, ſo many as truly *beleeue on the name of the Son of God*, wil acknowledge they ſtil neede Saint *John* ſhould *write vnto them, that they may beleeue on the name of the Sonne of God*: as for the world that abides in vnbeleefe, the truth of God where it ſhines moſt clearely, ſhall haue that effect which Chriſt foretold the Spirit of Truth, the bleſſed Comforter ſhould haue at his comming, euen *to conuince it of ſin, becauſe they beleeued not on him.* 1. Iohn 5. 13. Iohn 16. 19.

Neither, I hope, will the manner of handling vſed by the Authour, and the kind of phraſe farre from affectation, or the entiſing words of mans wiſdome, I hope (I ſay) this will not offend any, who are content their *faith ſhould ſtand not in the wiſdome of men, but in the power of God.*

But I returne to you (moſt worthie Knight) to you principally I offer this Treatiſe, this field (if ſo I may call it) wherein the Pearle of faith is diſcouered.

It

It is not for me to teach you how you are to account thereof; your wisdome cannot but approue that high estimation, the Merchant in the Gospel had of the Pearle. This onely I wish, that as you abound in outward treasures, so you may be *rich in the faith*, and consequently *heire of the kingdome which God hath promised to them that loue him*. And certainely if that bee true, that *faith workes by loue*, then are you not without witnesse, being well reported of for your loue to the truth, and such as *walke in the truth*. Onely goe on (honoured Sir) to deserue well, and heare well of the Church of God. If thus you shall bee content with those 24 Elders (Apoc. 4.) to cast your earthly dignitie at the feet of the Lambe, improouing all to his behoofe, to the aduancing his glorie, and countenancing Religion; If with that worthy King *Dauid*, in way of thankfulnes to the Lord, who hath done so great things for you, you shall reflect your goodnesse *vpon his Saints, those excellent on earth*, this shall lift you vp in true honour and reputation a-

mong

mong men in this world, and be found to your immortal praiſe and glory in the day of the Lord Ieſus: yea, vpon you ſhall come the bleſſing of thoſe, who *bleſſe all ſuch in the name of the Lord* as are friends to Sion, and ſeeke the peace of Ieruſalem. To this I from my heart ſay Amen, and the Lord out of Sion bleſſe your Worſhip, and grant you to ſee the good of Ieruſalem all the daies of your life. So for euer ſtands bound to pray, and

in what he may to be ſeruiceable to your Worſhip,

IONATHAN NEOVS.

mony men in this world, and be founda-
your immortal praise and glory in the day
of the Lord Jesus: yea, upon you shall
come the blessing of those who are ready
to perish: for the prayer of Israel's
Lord out of this bleak your Worship
and grant you to be the seed of Israel
in all the duties of your life. So are
Sirs bound to pray, and

In what he may to be favour-
able to your Worship,

JONATHAN EDWARDS.

THE PREFACE TO THE Christian Reader.

TO preuent that preiudice, whereby the regard and benefit of many good bookes is much hindred, we haue thought good to premit somewhat touching the Author, the treatise it selfe, and the reasons why it is committed to the presse. First, for the Author, he may well be reckoned amongst the Worthies of Gods Israel, who, while he liued, was (as another [a] Apollos) an eloquent man, and mightie in the Scriptures, instructed in the way of the Lord, and feruent in the spirit, and spake and taught diligently the things of the Lord: a man of indefatigable paines, both in his priuate studies and exercises; and also in the publique worke of his Ministerie; to the great benefit of the Church of God, ouer which the holy Ghost had made him an ouer-seer: and finally he was a iudicious and pious Diuine, well seene and practised, especially in these points of faith and repentance, wherof he hath here written. So that the qualities of the Author doth deseruedly commend the treatise, as also the nature of the treatise may wel commend the Author; with whom in the birth thereof it fared as with [b] Rachel, who died in trauell: whereupon though

1

[a] Act. 18.24.

[b] Gen. 35.11.

though this abortiue orphan may, in regard of the parent thereof, well beare the name [c] Benoni; yet for our diue effaeme & vse thereof it may fitly by vs be called [d] Beniamin. The reasons moouing this our Author to write any thing for publique vse, as one of vs hath obserued them from his owne mouth, was first, for that he being restrained from benefiting the Church by the ordinarie course of his ministerie, hee was both willing and desirous to be seruiceable and helpfull to the same, in what he might, by this way and meane. Secondly, he seeing the people generally both pestered with many needlesse idle vaine pamphlets, and multitudes of fabulous historicall discourses, and also much encombred with manifold polemicall diuinitie tractats, of curious and litigious points, tending rather to contention and diuision, then to godly edifying, and that many good and necessarie bookes were more framed to giue satisfaction to the learned, then to edifie the simple: therefore, that he might in a subseruient manner endeauor to supplie the preteritions of the latter sort of bookes, and to helpe to iustle the former rotten rapsodies out of place; he thought it expedient, that treatises of such necessarie matter, concerning the eternall saluation of all, handled in so plaine a manner, that the meanest may vnderstand, should also be obtruded vpon the readers, at the least if it were but to interrupt and hinder somewhat the reading of such bookes as be either hurtfull or vnprofitable.

Thirdly, that he might leaue in speciall to that people and * congregation, to whom he was a carefull Ministter, a particular remembrancer to bring to their minds some chiefe points of his former doctrine, taught

among it

[c] The sonne of my sorrow.

[d] The sonne of my right hand.

* Lee.

amongst them; which vpon their second meditations thereof, they might the more affect and regard; and also to bequeath some note of his good affection to his louing friends and well deserning acquaintance; this treatise did he entend and fit for them, often to peruse and well to respect as the last farewell and loue-token of their deare friend.

Secondly, for the treatise it selfe; though it be imperfect both for the extent in parts and measure thereof, and also for the manner and forme of the same, so that now it commeth farre short of that perfection, which was intended, and would haue been performed by the Author, if God had not taken him away before that he could finish or reuise it: yet seeing for substance and matter, it is touching iustifying faith and sound repentance; without which none can be saued; neither doth any perish but by defect and error in these two: therefore is this discourse thereof most worthie the diligent perusall and consideration of all; who may therein finde a new discouerie of the manifold slights of the diuell, and deceits of the heart; whereby many men be cunningly cosoned of their saluation: and heere shall they haue vnfallible markes and sure direction, how both exactly to trie and certainly know the soundnes of their spirituall estates. 2

The methode and phrase of this discourse is indeed plaine and familiar, fitted of purpose for the capacitie of the meaner sort of people; for whose good especially it was intended. For though the simpler sort cannot vnderstand euen plaine things in an artificiall methode, briefly expressed in proper and quaint tearmes of eloquence and art; yet people of better vnderstanding

can easily conceiue profound things vnfolded but in an ordinarie phraſe of ſpeech, and vulgar order: it being farre eaſier for the ſtronger to yeeld and condeſcend to the weaker, then for the weaker to aſcend, in things beyond the reach of their power, to the ſtronger: ſo that the ſame ſpirituall food is ſo diuerſly to be dreſſed, that to the one it may bee ſtrong meate, and to the other milke. In regard of the which plainneſſe, with the euidencie of truth, this treatiſe is the more to be eſteemed; for that without all coloured masking, the naked truth is therein ſimply propounded; with the pure beautie whereof al are to be enamoured: and ſeeing herein the Author hath more regarded the ſpirituall good of others, then to gaine any worldly reſpect to himſelfe; it is not the leſſe, but the more remarkable and worthie of eſteeme.

3 *Thirdly, to come to the cauſes of publiſhing hereof, I (to whom the Author vpon his death-bed did ſolemnely bequeath this Treatiſe, as a poore orphan vnder age, to bee wholly at my diſpoſing) had no ſmall doubt and conflict within my ſelfe, whether it were beſt to keepe it as a domeſticke ſeruant in priuat, or to let it be made free and publique. Two reaſons did much moue me to the former, firſt, reſpect to the Author, our reuerend friend, for that in this knowing age this abortiue birth not perfected fully to anſwere either his abilitie, or mens expectation, might ſomewhat diſparage him. Secondly, the many good and godly treatiſes alreadie publiſhed vpon the ſame ſubiect, did deterre me from doing ſo with this, for that it ſeemed to be needleſſe; notwithſtanding I haue bin perſwaded to the latter, firſt, that I might cleerely manifeſt my fidelitie in*

that

that which was committed to my truſt, for the vſe and benefit of others, who both earneſtly expected, and often flagitated the ſame from me as their owne, what or how euer it were. Secondly, that the Authors diligent endeuour and true intent not only while he liued, but alſo after his death, to edifie the Church of God might be euident to all, for the help and encouragement of others in all good courſes: whereupon I haue ſurrendred this orphan vnto the naturall elder-brother of the ſame parent, by him to be ſent abroad. The learnednes of the age is ſo farre from being any iuſt diſcouragement, that it is rather to be an encouragement to publiſh ſuch neceſſarie treatiſes, ſo long as they are orthodoxe for matter, though they doe want ſome ornaments of garniſhing, proceeding not from want of power in the Author, but of opportunitie in time; ſeeing that then there ſhall not want ſufficient and equall Iudges, both by the common law of veritie, and alſo by the Chancerie of charitie, who will pleade for equitie: for neuer true knowledge, but ignorance is an enemie to truth. The diuerſitie and multitude of ſeuerall treatiſes vpon one ſubiect, (ſo long as none of them is ſo abſolutly perfect, but that ſomewhat may be ſupplied by others thereunto, neither is any of them ſo vniuerſally fit for all perſons, times and places, but that according to diuerſitie of circumſtances they may be various) is no barre to exclude others of the ſame nature: for ſo long as they doe all agree in the ſame ſubſtance of truth, though they do differ in the manner of the frame, phraſe, and application of the ſame, according to the varietie and multiplicitie of the graces of Gods ſpirit in the Authors, and the diuers diſpoſitions, manners, and opinions of ſeue-

rall people, in ſundrie places and ages, to whom they doe write, thereby an vnanimious and vndeniable teſtimonie is publiquely giuen to the truth; and the Church and people of God ſtill built vp in goodneſſe. And further, though there were ſufficient alreadie written, if men would carefully vſe it, and therewithall be content; yet ſeeing that old bookes, like old garments, are in time neglected and deſpiſed; and the new coueted and read rather for the noueltie of the edition, then for any newneſſe of matter contained in them; it is not amiſſe ſo to renew bookes of the ſame things, for the ſpreading and continning of the truth, euen as they ſay by new Phenixes riſing out of the aſhes of the old, their kind is ſtill propagated. But bleſſed be God we do dwell in the land of Goſhen, *hauing the two great lights of preaching and printing, as the Sunne and Moone to direct and comfort vs, in the ſeruile Egypt of this world: therefore while wee haue the light, oh how carefull ſhould wee be as the children of light to walke in the light, that at the laſt we may raigne with God for euer, who dwelleth in light, which cannot be approched vnto; which the Father of mercies grant vnto vs. Amen.*

STEVEN EGERTON.

IOHN SYME.

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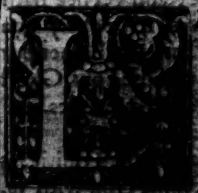
MANS ACTIVE OBEDIENCE, OR THE POWER OF GODLINES,

especially in the commandement *of the Gospel, which requireth* faith of euery Christian.

Chap. I.

Of the knowledge of God and our selues in generall.

Question.



Because (I pray you) in the beginning of diuine conference how it fitly should, what were we to speak vnto our selues of? and in this purpose whether first and last Element of Christian Religion, the fall and ruine of man, or the Question of his restauration?

Answ. The readie and chiefe way to a right better learning how to serue God, and liue well vnto him, for the time ought to be the whole of euery mans chiefe endeauour, and best employment, vnlesse durties all, if they be summed vp together, may well be reduced vnto these two heads of Knowledge, and of Practise.

Q. *May not one of these be thought sufficient to shew what a mans dutie is, that you name both?*

A. Both are necessary to expresse all that is required: for knowledge without practice makes men no better then diuels; who know more then we doe, but doe not as they know: and practice without knowledge, makes men differ little from brute beasts, yea, from the insensible creatures, who in their kind are more obedient; *for the fier and haile, the snow and vapour, and stormie wind, they do his will*, though they know not what they doe.

Q. *What things are necessary for vs to know?*

A. God and our selues, his workes and our duties.

Q. *What are we to know concerning God?*

A. Wee are to know what God is in himselfe, and what he is to vs.

Q. *What are we to know, as touching what God is in himselfe?*

A. We are taught out of the Scriptures, that he is a diuine essence of vnspeakable maiestie and glorie; who hath his being of himself, and doth giue life and being to all things else that are; who is so high and excellent, omnipotent, eternal and infinit, as to the greatest vnderstanding of the wisest and best of al his creatures, he is in glorious maiestie most incomprehensible; and yet hee hath made himselfe knowne to his creatures, to be onely one God ouer all, distinct in three persons, the Father our Creatour, the Sonne our Redeemer, and the holy Ghost our Comforter, instructor and guider in all our waies.

Q. *What are we to know that God is to vs?*

A. That God in the second Person in the Trinitie, is so reconciled vnto vs in him, he is become God with vs, euen God manifested in the flesh, and made knowne vnto vs in the face of Christ Iesus; who being the brightnes of his glorie, and the expresse image of his person, he that hath seene and knowne him, hath seene and knowne the Father, yea, in and by him knoweth God also to bee his Father, through the operation of the holy Ghost.

Q. *What*

Sapientia, Mark. 5.12. *quasi Sapiens*, skilfull or knowing.

Psal 49 10. & 73.22 & 32.9. Iob 35.11. Psal. 147.15. Isai. 48.13. Psal. 148.8.

All the tongues of Men and Angels are not able to vtter so significant a word, as should fully expresse what God is.

Exod. 3.14. & 11.7. 1. Tim. 6.16. Iob 37.23. Acts 17.28. 1. Cor. 8.6.

God good without qualitie, great without quantitie, infinite without place, and euerlasting without time.

Matth. 28.19. Mat. 1.23. 1. Tim. 3.16. Heb. 1.3. Col. 1.13. Ioh. 14.7. & 1.18. Exod. 33.21. Gal. 4.5, 6. & 1.4.

Q. *What are we to know touching the workes of God?*

A. Generally that they are perfect and holy, all done in truth and equitie, that they are most honourable and glorious; yea, that maruelous are his workes, and that in wisedome he hath made them all. Deut. 32.4. Eccles. 5.14. Psal. 145.17. Psal. 33.4. & 111.8.

Particularly, that they are either secret, and hidden from all other creatures, and onely knowne to himselfe alone; or openly manifest and reuealed in the world, and so appertaining to vs to take knowledge of them. Psal. 111.3. Psal. 92.5. Psal. 139.14. Iob 9.10. Psal. 104.24.

Q. *What manner of workes are those, which you doe call the secret and hidden workes of God, knowne to himselfe alone?*

A. Such as was his eternall decree and purpose with himselfe before all beginnings, of making the whole world in the beginning, and of determining all that hee should make, to such seuerall ends as he had appointed. Ephes. 1.11. Psal. 33.11. & Rom. 11.34. Rom. 9.11. 22.23.

Such also, as is the appointment of time for the ende of the world, and for the bringing all to iudgement, the day and houre whereof is not knowne to the Angels; no, nor to the Sonne of man himselfe. 1. Pet. 1.8. Acts 4.28. Acts 17.31. Mark. 13.32. Mat. 24.36.

Q. *What are the reuealed workes of God, manifested and made knowne in the world, which it behoueth vs to regard, and to take knowledge of?*

A. The workes both of the creation of all things, out of nothing made good in the beginning; as also the works of daily gouerning, ordering and disposing al things once made (whether they keepe their goodnesse they were first made in, or haue lost it, and are fallen from the same), so as yet out of all by his infinite wisedome, he neuer faileth to bring honour, and gaine glory to his name. Heb. 11.3. Isai. 44.24. & 42.5. Acts 17.24. Gen. 1.31. Luke 19.10. Rom. 3.23. 24.25. 2. Cor. 5.19. Colos. 3.10. Ioh. 3.17. Eccles. 3.11. Prou. 16.4.

Q. *What is to be knowne touching what we were?*

A. We are to know, that wee were once happy creatures, made good in the beginning; yea, excelling in goodnesse many other creatures that were also made good; for Eccles. 7.29. or. 31.

Q. *What is to be knowne of vs, concerning what we now are?*

A. Two things in that respect are to be considered of vs, namely, what we now are by nature, and what wee are by grace.

Q. *What is it that we now are by nature?*

A. That hauing lost our happinesse by the fall of *Adam*, we are become most miserable, and are all by nature the children of wrath one as well as another.

Rom. 3. 23. Ioh. 14. 1. 2. Ephes. 2. 3.

Q. *What may we know, that we are now by grace?*

A. That being iustified freely by the grace of God, through the redemption that is in Christ Iesus our Lord, power is now giuen vnto vs by him, to become *the sonnes of God*; yea, heires and fellow-heires with him of life and glorie.

Rom. 3. 24.

Q. *So much of the knowledge of our estate; come now to shew, what we are to know to be our duties, and wherein they do consist.*

A. Our duties doe consist, in performing due obedience to Gods holy will in all things.

Iohn. 1. 12. Rom. 8. 17.

Q. *What kind of obedience is it, which God requireth at our hands?*

A. Both actiue, in readily doing all that he hath commanded to be done; and passiue, in patiently suffering and enduring all that he hath appointed to be abidden.

1. Sam. 15. 22. Ier. 7. 23.

Q. *What is it that God hath commanded vs to doe?*

A. He hath commanded vs to keepe his precepts diligently; and those are either Legall precepts, commanding vs to fulfill the righteousnesse of the Law; or Euangelicall, commanding vs to beleeue on the name of his Sonne *Iesus Christ*, and to embrace and beleeue the promises of the Gospell.

Deut. 6. 24. 25. & 10. 12. 13. Ioel. 2. 13. Micah. 6. 8. Luke. 1. 75. Luke. 22. 19.

Psal. 119. 4. Exod. 20. 23. Iohn. 3. 23. 1. Iohn. 3. 23.

Q. *What is it that God hath appointed vs contentedly and patiently to suffer?*

A. Whatsoeuer either by his owne hand immediately (such

shall be laid vpon vs, or through his prouidence and sufferance by any other meanes shall befall vnto vs, either for our chastisement, or our triall; and that we learne *obedience* by all that we so doe suffer.

Psal. 38.2. Leuit. 10.3. Iob 2.10. 1. King. 12.24. 1. Cor. 11.32. Iob 37.13. 1. Pet. 4.12. Heb. 5.8.

Chap. II.

Of the Christians practice, according to his knowledge of God and his workes.

Question.

SO much touching the knowledge in generall, which is required at the hands of euery one; come now to the practice, *and declare what ought to be the practice of euery good Christian?*

A. The daily practice of a Christian ought to bee (according to his knowledge) so to labour to glorifie God in all things; not knowing alone what is meete, but doing as he knoweth, that he may be blessed in his deed.

The mind being lightned in knowledge, is not to rest in the sweetnesse of contemplation alone, but ioyne practice therewithall. Iames 1.5. 2. Tim. 3.2. 3.5.

Q. *How is such practice termed in the Scriptures?*

A. It is called *the power of godlinesse*: for all that otherwise is held but in knowledge onely, as it is floating and swimming in the braine may end in bare speech, and rest in a naked shew or forme of godlinesse; which being idle and weake for want of strength of grace to carry it further, the life for all that may be left vnreformed, as in the examples inflanced in by the Apostle, is manifest to bee seene: but when practice is ioyned with knowledge, then (as Saint *Iames* speakes of patience) *godlinesse* hath her perfect worke, and powerfully breaketh out to manifest it selfe as well in the life outwardly, as in the heate within.

Iames 1.4.

Q. *What kind of practice doe you meane it to be, which you would haue a Christian to ioyne with his knowledge, thereby the better to glorifie God?*

A. Both the labour of the mind by holy meditation

inwardly had of that that he knoweth; and the trauell of the body in workes and actions outwardly, performed according to the same.

Q. *How farre must this practice be extended?*

A. So farre as a mans knowledge doth reach vnto: for it is but the making vse of knowledge, which otherwise would be fruitlesse and vnprofitable.

Q. *Shew this more particularly in those seuerall points of knowledge, which you haue set downe to be needfull for euery Christian, to haue his mind rightly to bee informed in: and first, what practice or vse you would haue to be made of that knowledge we are to haue of God, that wee know what he is in himselfe, which is the first point that is mentioned.*

A. That when wee so know God, wee then doe glorifie him *as God*; trembling before his fearefull *Maiestie*; wondring at his great *Omnipotencie*; astonished with his infinite *Glorie*; rauished with his incomparable *Excellencie*; awed with his dreadfull *Power*; comforted with his endlesse *Loue*; cheared with his abounding *Mercy*; and falling low downe before the throne of his *glory* (all false gods, and lying vanities of the Heathen being vile in our eyes), to say, Hee is holy, hee is holy, he is holy, the Lord of Hostes, the earth is full of his glory. And as thus in our minds to worship him, and with our words to praise him; so to take heed, that in our deeds we do not deny him.

Q. *What vse are wee to make of that knowledge wee ought to haue of God, whereby wee may know what hee is to vs?*

A. Thereby we are occasioned seriously to consider of, and daily to seeke better to vnderstand that great *mysterie* of godlinesse, which concerneth the worke of our redemption, that is by Christ Iesus; how God was in Christ, reconciling the world to himselfe: not imputing their *trespasses* vnto them; and how Christ being God ouer all blessed for euer, became also man, to suffer what

was

Rom. 1.21.
Psal. 89.7.
Psalm. 68.35.
Psal. 96.9.
Exod. 15.11.
Iob 11.7.
Psalm. 6.8, 10.
Iob 9.4, 5.
Psal. 77.13.
Ezech. 43.2.
Psal. 89.6.
Isaiah 57.15.
Psal. 8.2.
Iob. 37.23. & 13.11.
Iob 26.14.
Psal. 76.7.
Psal. 66.5, 7.
Psal. 18.31.
Psal. 103.17.
Psal. 103.8.
Exod. 34.6.
Psal. 86.15.
Psal. 99 9.
Isai. 41.: 24.29.
Deut. 32.17.
Psal. 97.7. & 13.6.
Isaiah 6.3.
Tit. 1.16.
1. Tim. 3.16.
2. Cor. 5.19.
Rom. 9.5.

was due for mans transgression; that being *both God and Man*, hee might make a perfect satisfaction vnto God for man. And being sealed and sent of the Father, to bee the attonement-maker betweene the two parties at variance, who were God and man, hee might first get them inseparably ioyned together in himselfe. And these two Natures to bee set at one: and by a happy vnion, to meete together in his owne person; and then in the *body of his flesh* through death, and by the blood of his Crosse, to set all things at peace in heauen and in earth; so reconciling man to God, as he might bee presented holy and vnblameable, and vnreproueable in his sight. And thus was hee made vnto vs *Iesus*; that is, a full and perfect Sauiour, to saue vs from our sinnes; God hauing for the same purpose first made him *Christ*, that is, annointed him with the holy Ghost, and with power to be a Priest, Prophet, and King, to purchase, publish and apply saluation for, and vnto all that should beleeue in his name.

1. Tim. 2. 5, 6.

Ioh. 6. 27. & 5. 30.

Coloss. 1. 20. 21. 22.

Mat. 1. 21. Acts 2. 36. Heb. 5. 5, 6. Deut. 18. 18. Luke 4. 18, 21. Matth. 17. 5. Dan. 7. 14. 27. Zach. 9. 9. Luke 1. 32, 33.

Q. *What practice or vse of the knowledge of the works of God in generall, are we to make?*

A. The same or like to that which is contained in the Song of *Moses*, the seruant of the Lord; and in the Song of the Lambe, sung by those victorious Conquerors, that had the Harpes of God in their hands; the ditty whereof was this, *Great and marueilous are thy workes Lord God Almightie: iust and true are thy waies, thou King of Saints!* Who is like vnto thee, O Lord, among the Gods? who is like thee? glorious in holinesse, fearefull in praises, doing wonders! And in considering the great workes of God in generall, to say with *Dauid*, the sweete singer of Israel; O Lord, how manifold are thy workes, in wisedome hast thou made them all; the earth is full of thy riches? Blessed be the Lord God, the God of Israel, who onely doth wondrous things, and blessed be his glorious name for euer, and let the whole earth bee filled with his glorie. Amen and Amen.

Apoc. 15. 3.

Exod. 15. 11.

Psal. 104. 24.

Psal. 72. 18. 19.

Q. Goe on to shew the like of the workes of God more particularly, according as you haue distinguished them. And first touching those workes which you call the secret workes of God: what is the practice or vse we are to make of our knowledge we haue, that there be such?

A. First, because they belong not to vs, but vnto the Lord God himself alone; that therfore in all reuerence we leaue them vnto him, and neuer dare presume to prie into the Lords secrets, nor desire to vnderstand aboue that which is meet; but keepe our selues within the lists and bounds which God hath set to ranke and raile vs in this way, vnder as great a penalty as euer hee set bounds to the children of Israel at the giuing of the Law; which they were not to passe, in any desire they had to gaze and see that, which the Lord would not haue shewed; as in the example of the men of Bethshemesh, prying into the Arke, which was not lawfull for them to doe, may appeare: accounting it a point of our best wisedome, and deepest knowledge; yea a very learned ignorance, not to know that which the Lord seeth not good to reueale: yet so, as we alwaies doe honour, in the workes of God, that which we doe not vnderstand. And when wee perceiue the iudgements of God to be as a great deepe that cannot be sounded, his wayes to bee past finding out, and that his foot-steps cannot be knowne; that we then doe stand and wonder at that wee cannot comprehend; and with the Apostle cry out, Oh the depth of the riches both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! to the end that God may haue the greater honour thereby.

Deut. 29. 29.

Rom. 12. 3.

Exod. 19. 12. 21

1. Sam. 6. 19.

Psal. 36. 6. Eccles. 8. 17. and 11. 5. Psal. 77. 19.

Rom. 11. 33.

Q. What is the vse we are to make, and practice of the knowledge we haue, that there be other workes of God that are openly manifested and reuealed in the world?

A. We are to remember (as *Elihu* speaketh to *Iob*), that wee doe magnifie his workes which men doe behold. And seeing the reuealed workes of God are things that

Iob 36. 24.

that doe belong to vs, and to our children for euer; that we therefore doe both labour and learne to know them our selues; and that wee likewise doe teach them to our children, and shew to the generation to come, the praises of the Lord; his strength, and his wonderfull workes that he hath done, that they may make them knowne to their children; and the children which yet are not borne may arise and declare them to their children, that all may set their hope in God, and not forget the workes which he hath wrought. The workes of God (saith the *Psalmist*) are honourable and glorious, to be sought out of all them that haue pleasure therein: they are as scaling ladders, that are set vp for vs euery where to climbe vp by them, the better to see God: and as bookes opened, in which we may learne better to know them; the dumb beasts, if they be asked, will teach man; the fowles of the heauen will tell him; the earth will shew him; and the fishes of the sea will declare vnto him, that the mighty God hath made them all.

Deut. [illegible]
Deut. [illegible]
Psal. 78. [illegible]
The Lords workes (like the curtaines of Salomon) haue their beautie within: we had needs hold our eyes neare them, and put our heads (as it were) within them, to consider them aright. Expos. in Psal. 111. 3.
Psal. 111. 2. 3.
Psal. 28. 5.
Iob 12. 7. 8. 9.

Q. *Touching the worke of the Creation, which is the first worke of this kind wrought by God in the beginning: what vse and practise are we to make of the knowledge thereof?*

A. That seeing it is the Lord that hath made vs, and not we our selues; and that of him, through him, and for him, both we, and all things else haue had our being; we therefore endeauour by our selues, and by all things else, to bring glory to his name; that so the Lord may reioyce in his workes: Often praying that prayer of *Dauid*, Thy hands (O God) haue made mee and fashioned me; giue me vnderstanding therefore that I may learne thy Commandements. Besides, when we looke vpon the heauens, the worke of Gods fingers, the Moone and the starres which he hath ordained; and know, that by the word of the Lord the heauens were made, and all the host of them by the breath of his mouth. When wee behold how the Lord hath sowen and garnished the heauens with starres aboue, and gloriously couered the earth with

Psal. 100. 3.
Rom. 11. 36.
Psal. 104. 31.
Psal. 119. 73.
Psal. 8. 3.
Psal 33. 6.

Iob 26.13. with flowers, fruits, and all liuing creatures here below; we who are set in this world (as vpon a stage) to behold these things, and admire the eternall power and Godhead, the goodnesse, and greatnesse, and wisedome that is infinite, of him that did so make them; which *Paul*

Rom.1.20. saith to be the inuisible things of him, but by the creation are cleerely to bee seene. And that as those that are astonished with this his worke full of wonders, wee doe crie out with the *Psalmist*, to the praise of him that hath

Psal.8.1. done them: O Lord, how excellent is thy name in all the earth! among the gods there is none like thee, O Lord,

Psal.86.8. there is none that can doe like thy workes.

Q. *What vse may be made of the knowledge of the worke of the redemption of mankind, and of the restoring of all things by the Messias and Saviour of the world?*

A. Thereby as the manifold wisedome of God is manifested and made knowne to Angels, and to men: so

Ephes.3.10. the exceeding greatnesse of the power of Gods might,

Luk.1.49.51. 69. and riches of his grace and goodnesse, especially to mankind, is cleerly reuealed, and ought freely to be acknowledged: that was able and willing, not onely to make

Ephes.1.19. Ephes.2.7. all things good out of nothing in the first Creation; but to restore that which was now become euill, and therefore worse then nothing, to a better perfection then it euer had in the first beginning: a worke of greater difficulty then was the former. God, to make the first world,

Psal.33.9. spake the word, and it was made; he commanded, and it stood fast: but the same Lord, to restore the second, spake many things, did maruellous things, and suffered vnworthy things, euen things most heauie and grieuous. In regard whereof (this being done especially for mans saluation) we may cry out with the *Psalmist*, Lord, what

Psal.144.3. is man that thou takest such knowledge of him, and the sonne of man that thou makest such account of him? and

Iob 7.17. (as *Iob* speaketh) that thou shouldest thus magnifie him, and thus set thine heart vpon him? and in respect of the Lord cry out, How great is his goodnesse, and how great

is

is the beautie of his workes towards vs! Oh happie the redeemed! who is like vnto them? a people that are thus saued of the Lord!

The knowledge also of our redemption should be as a double bond vnto vs to bind vs in duty vnto him, that hath so loued and saued vs by so great a deliuerance, to serue him in holinesse and righteousnesse all the dayes of our liues: who hauing been our Creator, is also become hereby our Recreator; that hath twice giuen vs our liues, once out of nothing, and the second time out of wofull destruction and most deadly damnation. 1. Cor. 6. 19. 20. Luk. 1. 74. 75. Tit. 2. 14.

Lastly, seeing we are bought with so great a price, we are not to make our selues so vile, and so little worth, as to sell our selues for a morsell of bread, or a piece of siluer, to become slaues vnto Satan, and seruants vnto sinne. *August.* Ezech. 13. 19. Heb. 12. 16.

Q. *There is yet another worke of God, his daily gouerning, ordering, and disposing all things by his prouidence: what vse may the knowledge thereof be put vnto by vs?*

A. This may glad the hearts of all creatures in generall, but especially of the *redeemed*: to know that the *Lord that saued them is the ruler of the world*; who sitting in heauen doth whatsoeuer hee will; that *his is the power, and his is the might*, and that the *kingdome and the dominion is his*: who as hee hath made all things, and giuen them life and being; so doth hee not delight in, nor desire the death of any; but is said to be the preseruer of men: yea, vouchsafeth to let it be knowne to all, that it is he that *saueth* both man and beast. Mat. 28. 18. Ioh. 5. 17. 22. Ephes. 1. 20. 21. 22. Psal. 115. 3. Psal. 22. 8. Ezech. 33. 11. Iob 7. 20. Psal. 36. 6.

For this cause the *Psalmist* willeth all the earth to be *glad of it*: yea not so much but the insensible creatures are called vpon to bee affected with it: *the sea is willed to roare, the floudes to clap their hands, and the hilles to be ioyfull together.* For since the Lord is king, all may reckon vpon it, that hee will iudge the world with *righteousnesse*, and the people with *equity*. Psal. 97. 1. and 98. 7. 8. 9.

This also may put courage and boldnesse into the hearts of all Gods faithfull seruants, not to *feare* what all their enemies together, the greatest, mightiest, and proudest e- Psal. 27. 1.

nemies

nemies that they haue are able to doe against them: no not what Satan himselfe, the very prince of darkneſſe, nor all the power of hell can doe against them, ſince all
Ioh. 19.11. theſe haue no power at all, but as it is *giuen them*; and ſo giuen them, as it is *limited* according to the good *pleaſure* of his *will*: at his word they are ſent forth, at his word they are called in againe; hee ruleth ouer their greateſt
Pſal. 76. 10. rage, and maketh their *maddeſt furie* to turne to his owne praiſe: without him none of them all can lift vp hand or foot in all the world, but through the greatneſſe of his power they are all made ſubiect vnto him, and for the
Pſal. 66. 3. *glory* of his *Maieſty* they all *tremble* and feare before him: if he will giue *quietneſſe*, none of them all can make *trouble*;
Iob 34. 29. yea, ſuch is the Soueraignty and ſuperiour command he hath ouer them, as that for the ſafety of Gods people, out of the hands of them all, euery faithfull ſeruant of God may come and pray before him; as doth the Church
Pſal. 44. 4. in the *Pſalme, Thou art my king, O God, command deliuerances for Iacob.*

The knowledge alſo of this may quiet our mindes in the greateſt ſtirres that may happen in the world, and the moſt diſordered confuſions that can be ſeene to fall out among men; and cauſe vs with patience, and in ſilence, to ſit vs downe, waiting till wee haue ſeene the iſſue of
Pſal. 86. 7. and 65. 7. them, and what may be the end which God (*who ruleth by his power for euer, and ſtilleth the noiſe of the ſeas, the noiſe of their waues, and the tumult of the people*) will bring vnto them: who in his infinite wiſedome knoweth well how to make all things beautifull in time; yea out of the fowleſt facts, the vileſt and ſhamefulleſt deeds that are done by men: ſo doth the Lords worke appeare beautifull to his ſeruants, and the beautie of the Lord doth ſo
Pſal. 92. 4. ſhine out vnto them, as they are not onely made glad in ſeeing his workes, but to triumph in the workes of his hands, which they ſee him to haue wrought before them.

Laſtly, the knowledge of this, that the Lord who is high

Chap. III.

The Christians practise, according to the knowledge of himselfe and his owne duties; and herein first of the legall Commandements.

Question.



So much of the practise and vse we are to make of the knowledge of God himselfe, and of his workes: come now to shew the like vses that we are to make of the knowledge of our selues, and of our owne duties. And first touching our selues: what may this serue vs instead to know, that we were once made so happy creatures, and so excelling in goodnesse?

A. For so much as it is the Lord that so made vs happie, and not we our selues; all the excellencie of that our estate serueth but to declare him to be most excellent, that first set vs in it, and of whom we had it. For if *the heauens declare the glory of God, and the firmament sheweth his handy worke*, which yet are but a part of the great world made by God of nothing; man who is a creature so *fearefully and wonderfully made*, and so curiously wrought in the lowest parts of the earth, as he is alone a little world in himselfe, and an abstract or modell of the vniuersall; how much more the glory of God must more shine bright in the creation of this excellent ship, his wisedome,

Psal. 19. 1.

Augent miracula homo.

Psal. 139. 14. 15. *Our soules and bodies are shops of his most admirable workmanship.*

In are wrought wonders, and things neuer enough admired. The Lord did mould and fashion man, a liuing image of his Deity.
Gen. 1. 7.

dome, his goodnesse, and his greatnesse be more aboundantly shewed forth by a creature made so glorious, as had the very character and image of God his owne glory put vpon it, which the other neuer had.

Beside, the glory of our first creation being so great (who as touching our *bodily* substãce, were but creatures raised out of the *dust*; and as touching our soules, made *something* out of *nothing*, though a diuine substance indeede of an excellent and happy condition) puts vs in hope that these vile bodies of ours, though they must returne againe to their dust, & are to be laid downe againe with dishonour in the graue; yet shall be raised vp againe the second time to the fruition of a better perfection of glory in Gods kingdome, and be *made like the glorious body of the Sonne of God*, by the mighty power of him that once did so make them: and that these sinfull soules of ours, though now they be so laden, pestered, and poysoned with aboundant corruption, as wee know not of any goodnesse at all that can be found in them, shall by the same power not onely be freed from all this load and burthen of corruption; but recouer againe the first, if not a fuller purity, and greater perfection then they euer had, and be clothed vpon againe with a more enduring *glory*, that will neuer fade.

Phil. 3. 21.

Rom. 7. 18.

2. Cor. 5. 4.

Lastly, the knowledge heereof serueth to stoppe the mouth of euery man from complaining against God that made him, for that he is now so lamentably fallen; seeing God made him *vpright*, but himselfe hath sought out that *inuention* that hath caused this wofull ruine.

Eccles. 7. 29.

Q. *And what vse are we to make of the knowledge of our miserable estate, into which we that were once so happie, are now so plunged by the fall of Adam, as that we all by nature are become the children of wrath, one as well as another?*

A. By this we are taught to acknowledge that thing, which (by our lamentable experience) wee haue now learned, and found to bee most true; namely, that no creature, how glorious soeuer it be, is able to sustaine and vphold

Iob 4. 18.
1. Sam. 2. 9.

vphold it selfe, if the hand of the Creator bee once withdrawne.

This serueth also to ouerthrow our *pride*, to cast downe all our *glory and confidence in our selues*, all *boasting* of our stocke and blood in nature, how nobly soeuer wee bee borne; since all are shut vp vnder this condemnation, to stand vnder the *wrath of God by nature*; and are become by sinne the baasest and vilest of all other creatures, excepting the diuels. Rom. 3. 27. Ioh. 3. 3. 6. Ephes. 2. 3.

Lastly, the knowledge hereof thus humbling and ouerwhelming vs with shame, should stirre vp in vs such a misliking of our selues, as should cause vs neuer to bee quiet, till we might heare of some remedie; and set vs a worke, to seeke out by all meanes, and with all diligence, for our full recouerie. Rom. 7. 24. 25

Q. *What vse may the knowledge of this bee put vnto by vs, that after the losse of so great a happinesse bestowed vpon vs in the first creation, and the throwing vs downe vnder so great a degree of miserie through Adams transgression; as to be made by nature the very children of wrath, that can looke to inherit nothing but eternall destruction: we should yet so be restored by grace, through the redemption that is in Christ Iesus, as power should be giuen vnto vs to become the sonnes of God, yea heires, and fellow-heires with him of life and glory?*

A. All this may worthily hold our minds in the continual admiration of this wonderful worke of him, whose name is called *wonderfull*, euen God our *Sauiour*; that hath made this happie change for vs: who in his infinite wisedome hath found out the way, to bring vs the greatest gaine, out of that most heauie losse; and to improue that our falling, to a better rising, and more sure standing for vs then before; and out of the bottome and depth of that greatest and most wofull misery into which wee were throwne, to raise vs vp to a higher height and degree of glory, and of aduancement in royall dignity, then euer man had bestowed vpon him in the time of his first innocency. Isa. 9. 6. Ephes. 2. 6.

necessary: for by nature there is, [illegible] which
on to vnite vs more nearely to himselfe then we were be-
fore; our Nature in Christ being taken into the fellowship
1. Ioh. 1.3. of the *God-head*, and personally ioyned to the *diuine Na-*
Matth. 2.19. *ture* of the Sonne of God himselfe; a degree of dignitie
1. Tim. 3.16. aboue that euer any of the Angels were lifted vp vnto, or
(for ought that can be knowne) euer shall be.

1. Ioh. 3.1. Besides, we beholding, and with reuerence wondring
at, what loue of God this should bee, that wee who are
children of wrath by nature, should now be thus called *the*
sonnes of God: this great alteration and happy change of
our estate, should cause vs to be affected, like as were the
people at their deliuerance out of their captiuitie, when
Psal. 126.1.2.3. & 16.9. their mouth was *filled with laughter, and their tongue with*
Isai. 49.13. *ioy*: this should cause *our hearts to be glad, and our tongues*
to reioyce, the very heauens to sing for this, the earth to be
ioyfull, the mountaines also to breake forth into singing;
yea, all people in consideration hereof, may bee called to
clap their hands for ioy of this so great saluation, and to
Psal. 47.1.6.7. sing aloud vnto God with a ioyfull voyces; to sing prai-
ses to God, to sing praises; yea, to call forth to the singing
praises of euery one that hath vnderstanding; seeing the
Luke 2.13. Angels themselues, who had not the like cause that wee
haue, welcommed the birth and comming of the Saiuour
into the world, with their heauenly sweete melody, and
songs of great reioycing.

Lastly, the consideration of this loue of God passing
all knowledge, and of this bountie and goodnesse of
Christ in our redemption, which is so great, as the Angels
themselues cannot cease wondring, and marueiling at the
same, ought to moue and constraine vs to dutie, and cause
1. Pet. 1.18. *vs to offer vp our selues, our soules and bodies, as liuing sa-*
Rom. 12.1. *crifices vnto him by our daily seruing of him*; that our whole
life may be a reciprocall louing of him. And that as wee
are called the sonnes of God, who looke to inherit with
Christ his glory, wee shewe the naturalnesse of that our
sonne-ship to God our Father (after the manner that the

onely

onely begotten Son of God himself did, *in whom the Father was* alwaies *well pleased*), by our constant louing, fearing, and honouring of him; and for yeelding obedience vnto him, that the same mind may be found to bee in vs, which was in *Christ Iesus*, who humbled himselfe, and became obedient to his Father vnto the death, euen to the death of the Crosse. Mat. 17. 5. Phil. 2. 5 & 8.

Q. *Proceede now to shew, what vse we are to make, as well of the knowledge of our duties which we are to performe, as you haue done of the knowledge of our selues in the seuerall estates, wherein we now either are, or formerly haue been: and for so much as you haue shewed, that our duties in generall do consist, in performing due obedience to God his holy will in all things, declare what vse is to be made by vs of the knowledge hereof?*

A. This should set vs aworke, first, with all earnestnes and diligence, to inquire, proue, and find out, what that *good, that acceptable, and perfect will of God is in all things*, that so we may know how to *walk and please him*. Secondly, to the end this knowne will of God may be the better obeyed by vs, and fulfilled in all things; that wee learne and labour daily to denie our selues, breaking our selues of our owne willes, that Gods will may the better bee done; and *taking our selues from our selues*, giue vp and present our selues, our soules and our bodies, a liuing sacrifice, holy and acceptable vnto God; which is our reasonable seruing of God; no more remaining our owne, much lesse abiding to become the seruants of men. Rom. 12. 2. 1. Thes. 4. 1. *For a man to obey God, the way is to command his vnruly appetites; and to command them, is for a man to be master of himselfe; and for one to be master of himselfe, is the most soueraigne principalitie.* 1. Cor. 6. 19, 20.

Q. *Seeing the will of God (which we are to obey vnto) is either in requiring vs to doe that he hath commanded, or to endure and suffer that which he hath appointed; shew first what ought to be the vse we are to make of our knowing it to be our dutie, to obserue all that God doth command vs, both in the affirmatiue and negatiue commandements which he hath giuen?*

A. This should cause vs with all readinesse and forwardnesse simply to obey, and fully and wholly to do, Psal. 119. 60. & 40. 8.

whatsoeuer we can learne God commands vs to do; and to forbeare to do, whatsoeuer we can learne he hath forbidden, without any further demurring vpon the point, or consulting *with flesh and blood*; without asking any question either of our owne hearts, or of any others else concerning the same. And that whether we can see into the reason of that which is commanded, or cannot sound to the depth or bottome of the same, euen when such a thing is commanded, as is both against nature of man, and promise of God, as was that giuen to *Abraham*; as knowing, that the commandement of the Lord requiring it at our hands, is reason great enough to cause vs to obey (his will being the rule of all righteousnesse), and that commandement of God shall euermore be our sufficient warrant, for whatsoeuer after that manner wee shall attempt.

Gal. 1. 16.

Gen. 22. 3 10. 1. Kin. 20. 35. 36 Leuit. 19. 37.

Q. *Come more particularly to the consideration of such duties as God hath commanded vnto vs in his Word. And first, seeing God doth command vs to fulfill all the righteousnesse which is set downe in his Law, annexing both promises and threatnings, the better to haue it performed by vs; shew what is the vse that may bee made of the knowledge hereof.*

A. The knowledge of this serueth most pregnantly, first, to vrge vs, and call vpon vs, not to content our selues with seruing God by halues, doing something, and leauing the rest vndone; or doing *many things with Herod*, though not all things, nor yet many times the chiefest things that should be done: but that we knowing how it is written concerning vs, in the volume of Gods book, that we are to doe *all his will*: we answere out of the willingnesse and ready obedience of our harts with him, that was a man after Gods owne heart, *My God I am contented to doe it*; or, *I delight to doe thy will, Oh my God.* For which cause, we are with him to get the Law of God into our hearts, hauing respect not to some onely, but to *all* the commandements of the Law, and to all the contents of

Mark. 6. 20.

Psal. 40. 7. 8.

Psal. 119. 6.

of those commandements; so striuing hard after perfection, and indeauouring with all our might, to fulfill the *whole righteousnes* which God doth require at our hands; whilest we make conscience of al our waies, and of doing one dutie as well as another, and shunning all sinne alike; auoyding one euil as wel as another, as those that desire to *walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke.* Coloss. 1. 10.

Secondly, the knowledge of this, that God requireth at our hands such absolute and perfect obedience, to be performed by vs vnto the whole Law, which he hath giuen vs as a most perfect rule of fulfilling all righteousnesse, it being the very staple of all iustice and Legall worship required; calleth to our remembrance, what was the happinesse of that first estate of ours, wherein we were set before *Adams* fall; and what was the measure of holinesse and righteousnesse, wherewith we then were indued, and according whereunto we were made after Gods image; euen such, as answereth to the greatest perfection of holinesse and righteousnesse, which this perfect Law of libertie can exact, and require at our hands in the greatest rigour that it hath. It calleth well to our remembrance, what was the strength and power of grace that wee then had in vs; whereby wee were perfectly able to doe the whole will of God, and keepe all this Law, without feeling any of the commandements grieuous or burdensome to vs. For doubtlesse God would neuer require the performance and fulfilling of all the righteousnesse of this Law at the hands of man, as he now doth (especially vnder so great a penaltie of the transgression thereof); vnlesse he had first giuen power and abilitie vnto man, sufficiently and well to performe and fulfill the same.

3. Further, the knowledge of so great a degree of righteousnesse, and perfection of obedience to be required at our hands, as is contained in this Law, and therein commanded vnto vs (we knowing by all experience our great inability to be any way answering thereunto, it be-

ing now become vnto vs a thing wholly impossible
Rom. 8. 3. in regard of the weakenesse that is in *our flesh*): this may serue much to humble vs, and cast vs downe with sorrow and griefe, to bewaile the miserie of our present estate, into which we are now fallen; as vpon whom most heauily doth lye the guilt of the breaking of the whole Law, wee being found transgressors of all the Commandements; and for whom all the punishment, that is threatned for such transgression, doth daily abide; and at all times iustly may bee feared, lest it should be executed to our vtter destruction, and euerlasting confusion, if pardon and forgiuenesse be not had.

4. Lastly, the knowledge of all that is thus required at our hands, ioyned with our owne knowledge by daily experiēce, how little, yea, how nothing at all is performed by vs, as ought to bee done of vs (wee knowing withall, what is the danger of euery transgression) should make vs restlesse, vntill wee might know how to bee discharged; and how, and by whom to haue all this righteousnes fulfilled for vs, and all our sinnes and transgressions clearely remitted, and for euer pardoned and forgiuen vnto vs;
Gal. 3. 24. *the Law so being our Schoolemaster to bring vs vnto Christ.*

CHAP. IIII.

The Euangelicall Commandement, with the Christians practice and vse made thereof; wherein there is the definition of faith, with the proper obiect and speciall operations thereof.

Question.

YOu mentioned other commandements which are enioyned by God vnto vs to obserue, beside these Legall precepts, which doe respect the fulfilling of the

the righteousnesse of the Law: namely euangelicall, whereby we are commanded to beleeue on the name of Iesus Christ the sonne of God (promise being made to all that beleeue in him that they shall haue life euerlasting); shew what may be the good vse and practice that wee are to make of the knowledge hereof.

A. Before we come to that, it will not be amisse, first briefly to consider, what faith in Christ is, and what properly is the obiect of it; what is the speciall operation of faith by which it may be discerned, and the worke about which it is principally imployed, and the subiect wherein it is placed. What things are needfull to the making it vp, what to the being, and what to the well being and perfecting of it. Then will we consider what vses may be made of the knowledge of this, that God hath thus commanded vs to beleeue.

Q. *Shew then first of all, what is true faith in Christ?*

A. Faith is a true and sauing knowledge of Christ, which causeth vs to lay hold and relie vpon him alone for saluation, with a comfortable perswasion of the fauour and loue of God towards vs in and through him. *Faith.*

Q. *What is the proper obiect of true faith, and what is the operation of it, and worke about which this faith is specially imployed?*

A. Faith hath for her obiect the most pure and alwaies being truth, which is God himselfe and Christ our Sauiour, who is *the way, the truth, and the life*: the holie Scriptures also and promises of the Gospell, which is the *word of truth*, are the proper obiects which faith hath respect to, and is the ground it setleth vpon. Therefore is the word called *the word of faith*: the speciall operation and working of it is to let the soules and hearts of those men, in whom it is placed, to know and to feele that they are now brought neere vnto God, and haue fellowship with him, who were but strangers before and farre off by reason of their sinne; that is, to settle and stablish our mindes in a comfortable perswasion of Gods fauour and loue

1. Pet. 1. 21.
Ioh. 14. 1. 6.
Act. 24. 14.
Mark 1. 15.
Rom. 10. 8.
Eph. 2. 12. 13.

loue towards vs in and through Christ Iesus: and that by him, Gods heart for euer is so wonne vnto vs, as nothing
Rom.8.38. shall be able more to separate vs from his loue. It quieteth and cheareth the heart with vndoubted assurance,
Coloss.1.21. that whatsoeuer was the oddes and enmitie that was betweene God and vs before, by meanes of our sinnes; yet so are wee now receiued into fauour, and so is all agreed
Rom.5.1. and set thorough betweene God and vs, *that we are at*
Luke 2.14. *peace with God*, and God with vs. They that haue great ventures abroad are alwaies thinking of them, how they may be got safely home, they giue much for assurance, they cannot sleepe till that be done, their mindes are euer so running vpon them. Of all aduentures there are none like to the aduenture that wee beare of our selues, our soules and our bodies, while we liue in this most perilous and dangerous world, that they be got well home, and be brought to eternall safetie in the end. Now faith secureth our hearts herein, and giueth vs good assurance
Iohn 3.16. that *we shall neuer perish, but haue* in the end *euerlasting life* with God in Christ Iesus. Faith setteth the heart at peace, and secureth the conscience: it giueth better and more strong assurance then any bond of the best Merchant, though made in Statute-merchant: nay, then can doe the bond or assurance of any Prince, though they should lay their Crownes in pawne, or be bound in the forfeiture of their kingdomes. For faith hath Gods truth laid in pawne for the making good the assurance: and God hath bound himselfe in the forfeiture of his truth (which he will not lose for the whole world, and is vnto Gods maiestie of greater weight and regard, then is the state of a kingdome to any Prince), that he will be accounted no more a God of truth if hee faile in his promise. This giueth vs boldnesse for the present to enter
Heb.10.19. in before God, euen into the *holiest of holy places*;
Heb.4.16. and to come *boldly to the throne of grace*, that wee may obtaine mercie, and finde grace to helpe in time of need. But for so much as all this could neuer haue been effected or brought

brought to passe for vs, otherwise then that by the hand of some meete Mediatour this attonement might bee made, and peace might be wrought for vs thus to reconcile vs vnto God. And seeing that neither in heauen nor in earth there could any other be heard of or found, that euer could be fit and able to vndertake, and thoroughly and perfectly to goe through with this so great a worke of reconciling the world vnto God; but he alone whom the Father had sealed, who is *Christ the Lord*, who is our peace, euen the *Prince of peace*. Therefore the worke of faith is, before it can thus iustifie vs and set vs at peace with God, to seeke and finde out Christ for vs, and to get the true and sauing knowledge of him: yea to seaze and lay such hold vpon him, as wee may apprehend him, and embrace him for our owne; appropriating and after a sort ingrossing him for our selues, that so causing vs to reioyce with the *ioy of Gods people* in his fruition, and to glorie with Gods inheritance. And with the Spouse in the Canticles (wee once truly beleeuing with the heart) imboldening vs in most ioyfull and gladsome manner to professe, with the mouth, as doth she in that place, *My beloued is mine, and I am his, and his desire is vnto me.* That thus hauing found and apprehended Christ, embracing and holding him in the armes of our faith, as our blessed Aduocate and attonement-maker vnto God; we may so come before the Lord and treate with him for our peace, as did old *Simeon* (when he had Christ in his armes, and his *eyes did see his saluation*) desire the Lord then to let him *depart in peace*. Yea we may then with lesse feare and much more comfortable boldnesse shew our selues in Gods presence, and appeare in his sight; then could *Hester* (though neuer so well beloued of the King) aduenture to goe in before *Ahashuerosh*, who did kindly accept of her, when hee held out the golden scepter vnto her. Yea farre more warrantably and safely may we (bearing Christ with vs in the armes of our faith) approch and come neere to the throne of the greatest maiestie of him

Eph. 2. 14. Isai 9. 6.

Psal 106. 5.

Cantic. 2. 16. & 7. 10.

Luk. 2. 28. 29. 30.

Hest. 5. 2.

him that is the higheſt Lord and Soueraigne ruler of the world (who hath prepared his throne for iudgement, and
Pſal. 9 7.8.9. ſhall iudge the world in righteouſneſſe), reckoning vpon a more kinde welcome and gratious acceptation at his hands, then euer durſt the Patriarchs *Iacobs* ſonnes, ſhew themſelues before *Ioſeph* then Lord of Egypt, though
Gen 43. 15.16. 30. they did carrie their younger brother *Beniamin* in their hands; at the ſight of whom the heart of *Ioſeph* yearned within him, and his eyes burſt out a weeping, that hee could not forbeare any longer, but manifeſt himſelfe and ſhew his brotherly affection vnto them, and falling vpon
Gen. 45.2.3. 14 15. their neckes, kiſſed and embraced them, forgetting and forgiuing all the iniurie and wrong that euer before they had done vnto him. Thus, yea farre more then thus, yea farre aboue all that can be vttered, conceiued or comprehended, is *that loue of God in Chriſt*, which he beareth to
Eph. 3.19. all the faithfull; and wherewith he ſtandeth moſt kindly and fatherly affected to his redeemed, in and through
Eph. 1.6. Chriſt Ieſus: as *to accept of their perſons*, and be delighted with their *preſence*; ſo to be moſt affectionately moued towards them in all fatherly kindneſſe and compaſſion that he hath of them; as alſo to heare al their *prayers*;
Cantic. 2.14. Iſai. 63.7.9. Ierem. 31.20. Hoſea 11.8.9. and to deny them nothing which they ſhall aske, when they come to the Father in the name of his Sonne. Yea ſo
Iohn 16.23. is the heart of God the Father wonne to al, that truly do beleeue in Ieſus Chriſt his Sonne, as though Chriſt Ieſus
Ioh 16.26.27. himſelfe ſhould ſeeme not to pray for them, yet would he *deny thē nothing*. Nay ſo doth it pleaſe him to vnbowel himſelfe, and to open and manifeſt the loue of his heart which he beareth to his children, that as touching their
Iſai. 45,10. good and concerning them, he ſaith after a ſort, they may command him. By all which it may appeare, before wee can warrantably beleeue in God, as reckoning vpon his fauour and loue to finde mercie at his hands, for the pardon of our ſinnes, and our owne gratious acceptation with him: or for the receiuing any bleſſing from him, or
Pſal. 24 5. any righteouſneſſe as from the *God of our ſaluation*; wee

muſt

must first get the knowledge of Christ Iesus, and by faith seeke to apprehend him: that being first ingrafted into Christ Iesus by faith, and admitted to a holy vnion and communion with the Sonne, wee may haue fellowship with the Father, and so be brought to God by him: according as he is said to be *perfectly able to saue all that doe come to God by him.* And this is that which *Peter* speaketh of, when hee saith, that the faithfull doe by Christ *beleeue in God*; who raised him vp from the dead, and gaue him glorie, that their faith and hope might be in God.

Ioh. 14. 6.
Heb. 7. 25.
1. Pet. 1. 21.

Chap. V.

The manner of knowledge of Christ, with the perswasion that is necessary to faith.

Question.

WHat manner of knowledge is that, which is necessary for vs to haue of Christ Iesus, that so we may the better beleeue in him?

A. Not a confused or a generall knowledge of Christ alone; not a bare speculatiue knowledge of him, and of the mysterie of saluation by him, which is the best knowledge that the most haue of Christ; which is yet but idle and vnfruitfull, and auaileth nothing to saluation. But a cleare and distinct knowledge of the *mysterie of saluation* in Christ Iesus, as the same is reuealed in the Gospell; whereby we may know assuredly that it is he, and hee onely, whom the Father hath sealed & sent into the world, that the world by him might be saued: who (being fore-ordained to this great and blessed worke of mans redemption and saluing the world, before the very foundation of the world it selfe was laid, and promised to the Fathers, as God spake by the mouth of his holy Prophets, which haue been since the world began) *was sent of God*; when the *fulnesse of*

Knowledge of Christ.
Mat. 7. 21.
Luk. 6. 46.
1. Pet. 1. 20.
Luk. 1. 70.

time

Gal. 4. 4. *time was come*; though being his owne Sonne, to become also the Sonne of man, and to be made of a woman. And as concerning the flesh, to descend of the Fathers; though from all eternity in himselfe, he is God ouer all, blessed for euer. A *person* truly that hath no *peere*; most admirable and wonderfull, who is the only *Phœnix* in the world, that hath no fellow: euen as the worke was great and difficult; yea very admirable, and wholly impossible by any other euer to haue been effected, about which hee was to bee employed: which was, the *redeeming* of the world, and reconciling of man to *God*. This will better appeare, if we consider, first, that God himselfe was the partie that was wronged; man was the partie that had offended: God was to be satisfied; man stood in need to be saued: necessary it was that there should come satisfaction to God for man; that man being saued, Gods iustice might not be lost. Now the infinite Maiesty of God being wronged, there could bee no satisfaction made sufficient, by any that were but finite: none therefore *could* thus satisfie but *God*, as none *ought* to satisfie but *man*. For which cause our Sauiour *Christ Iesus* was the onely meete person, that was to be imployed about this worke, which vnto all others was wholly impossible: who being *God*, became also *man*, and tooke our nature vpon him; that as he was man he might offer the sacrifice; and as he was God he might make it precious, and conferre worthinesse and dignitie vnto it, that it might euery way be sufficient: that so by that *one sacrifice* of himselfe *once offered* (that being a sacrifice of a sweet smelling sauour vnto God), he might satisfie God for man, and become the authour of *eternall saluation* to all them that will obey him.

Rom. 9. 5.

Heb. 9. 26, 28.

Ephes. 5. 2.

Heb. 5. 9.

Secondly, and as wee are to know, that in person hee was right wonderfull, and in worke no lesse powerfull; yea most singular, most glorious and excellent: so are we to know that the offices were most high and honourable, vnto which he was assigned; and which he bare vpon him for

for the accomplishment of the same: as being annointed of God to those offices of greatest dignitie and respect, both before God and man, of being our high *Priest, King, and Prophet*; by whom we might be reconciled vnto God, deliuered from the hands of our enemies, ruled by his lawes, guided by his teaching, and shewed the *path and way of life*, that so in the end we might bee saued by him. A high Priest indeed, but made, not after the law of a carnall commandement, in a policy that was perishable, but after the power of an endlesse life, in the promise of a dignity that should bee euerlasting. A King of greatest Maiesty and glory, but not such a one as euer may bee deposed or put out of his throne; not such a one whose kingdome can euer bee shaken; but who is a King euerlasting and immortall, and of whose kingdome and gouernment there shall neuer bee end. A Prophet *mighty in deed, and in word*; doing such workes as no other man did; and speaking such words *as never man spake:* who was annointed to that holy function, as well as others; but yet with the oyle of gladnesse aboue all his fellowes. Who receiued not the Spirit by measure as doe others; for it pleased the Father, that in him *all fulnesse* should dwell, of whose fulnesse *we haue all receiued*, euen grace for grace: him are we willed to heare, and the Isles are to wait for his law. Now we are to pray without ceasing, that the God of our Lord Iesus Christ, the Father of glory, would giue vnto vs the Spirit of wisedome and reuelation in the true knowledge of him, making daily more and more manifest this great *mysterie of Christ*, which in other ages was not made knowne to the sonnes of men, as it is now reuealed by the Spirit, that wee may after this manner both know and acknowledge him.

Psal. 16.11.
Heb. 9.16.
Apoc. 1.5. and 17.14. Heb. 12.27,28. 1. Tim. 1.17. Luk. 1.33.
Luk. 24.19. Ioh. 15.24. Ioh. 7.46.
Psal. 45.7.
Ioh. 3.34. Colos. 1.19. Ioh. 1.16. Mat. 17.5. Isa. 42.4.
Ephes. 1.17.
Ephes. 3.5.

Q. *Beside the true knowledge of Christ, in the description you made of faith, you said there must be a laying hold of Christ, with a perswasion that God will be fauourable to vs, in and through him?*

A. Indeed

To lay hold on Christ.

A. Indeed that laying hold of Christ is most necessary to be ioyned with our knowledge, and in no case may be wanting: for therein is the maine difference found to be, consisting betweene true iustifying and *sauing faith*, which is called *precious faith*, or the *faith of Gods elect*; from such a faith as men may haue, and yet perish with it: which is very vnsound, and but *temporary*, when it is at the best, either false or faigned, or but the faith of the history, to beleeue that which the Gospell setteth downe touching Christ Iesus the Sauiour of mankind: which is the common faith, and (as I may say) euery bodies faith: yea no better then the diuels faith; for they beleeue all this, and yet shall neuer bee saued; they get no comfort by it, but are made to *tremble*, and to be more tormented for it.

2. Pet. 1. 1. Tit. 1. 1.

Iam. 2. 19.

This laying hold of Christ, that we may rest vpon him to make him our owne, and to get our part of saluation out of him, is the chiefest worke about which true iustifying and sauing faith is to be occupied, and most busily to be employed: which is no other then a placing of our affiance, and reposing our whole trust and confidence in Christ for saluation. We first knowing and *apprehending him* to be giuen vs of God, to the end that we so beleeuing in him, should neuer perish but be saued by him. These two we must haue to be ioyned together, for the making vp of that faith that must saue vs, to *know* Christ, and to *beleeue*, that is, to lay hold of, and apply to our comfort, that which we know of Christ, as relying and resting vpon the same. Wee *beleeue and know* (saith *Peter* to our Sauiour, that thou art Christ the Sonne of the liuing God: we are with the Spouse in the Canticles, first to seeke the knowledge of Christ, to seeke his acquaintance, and more familiarly to know him daily: and therefore to entreate him, as doth shee, that hee will *shew himselfe vnto vs*. According as elsewhere hee doth promise himselfe, that he will so doe to all that doe loue him. And when wee haue once found him, wee are, with her,

Ioh. 3. 16.

Ioh. 6. 69.

Cant. 1. 7.

Ioh. 14. 21.

her, to *lay sure hold of him*, and not to let him goe, till wee haue brought him to the best roomes and chambers of our *hearts*, there to haue him resident, and euermore *dwelling* in our hearts by faith. *Christ* by his death and suffering hath prepared medecine to cure our deadly disease: he hath giuen his flesh to be broken, and his blood to be shead, to make a plaister and a bath to heale and to supple the stiffe and starke wounds of our soules, which haue been made by our sinnes. Medicines will doe no good if they bee not applied: plaisters will heale no wounds, if they be not taken hold on by the hand, and laid vpon the sores. So is it with all that *Christ* hath done for vs, if it be not *laid hold vpon and applied* by vs for our owne benefit. Cantic. 3. 1. Ephes. 3. 17.

There is indeed a different laying hold of Christ, according to the differing degrees of faith, that are found to be among them that doe beleeue: according to the free dispensation of this grace giuen out vnto euery one by him that is the *author and finisher* of the faith of all the *elect of God*; who best knoweth what is the meetest and fittest portion for euery one to receiue. To some is giuen a greater, to some a lesser measure of it: some there bee that are *strong*, others that are but *weake in faith*: as some are but *babes in Christ*, when others are come nearer to the *measure of the fulnesse of Christ*: and yet all true beleeuers; hauing faith in the truth of it alike, though not in the measure and degree of the strength of it alike; and therefore all shall vndoubtedly, and most assuredly in the end be saued alike; for the least measure of sauing faith doth giue title to men to all the mercifull promises of God: the weakest shall as certainly and as soone bee saued as the strongest; because it is not by the *measure*, but by the *manner and kind* of faith (it being precious faith, and faith not fained) whereby men are saued. Yea more, because men are not saued by faith at all (otherwise then after a figuratiue manner of speaking), but by the *obiect of faith*, and that which faith layeth hold vpon, which Heb. 12. 1. 1. Cor. 3. 1. Ephes. 4. 13. *Faith, though it be not perfect, so it be true: though it bee feeble like a young borne babe, and that sore diseased too, is sufficient for saluation.* *Faith doth not saue because it is a perfect vertue, but because it apprehends a perfect obiect.*

1. Ioh. 5. 11. Colos. 3. 4.

which is *Christ Iesus alone*, in whom our life and saluation is wholly abiding. Now Christ (who is our life) may be laid hold vpō, according to the differing strength that is in the hands of them that doe apprehend him. Those that are younglings and babes in Christ, cannot lay so strong hold of Christ, as those that are ancient, and men growne in Christ; but though they hold him not so strongly, yet may they hold him as truly as doe the other. A child that eateth the meate which is put into the hand that holdeth that meate, holdeth it as truly, and is nourished by it as soundly, and as certainly, as a strong man or a Gyant that doth the like: though there is great difference for the strong manner of holding of that which both doe eate, and are in like manner nourished by.

Q. *But what is to be done of them, who as touching their owne feeling seeme to haue no manner of strength to lay any hold of Christ, yet indeed doe: onely they know that hee is the alone Sauiour of mankind, and doe desire that they (with others) might haue part in that saluation which he hath purchased?*

How feeling of faith may be attained. Luk. 2. 28. Luk. 1. 31. Galath. 4. 19. Ephes. 3. 17. Mat. 11. 12.

A. If they cannot with *Simeon*, take Christ in their *armes*, and as *Mary* did in her *wombe*; yet they conceiue him in their hearts, vntill Christ be *formed in them* (as the Apostle speaketh); there to hold him, as dwelling in their hearts by faith.

Secondly, if they cannot as violent persons *presse strongly* vpon him; and as those that will haue no nay, but be saued in spight of the diuels teeth, offer violence vnto Christ, by plucking him vnto them, and pulling life and saluation with a strong hand out of him. If they cannot as strong men, set fast hand vpon him, and take a full gripe of him: as did *Paul* by his *full perswasion*: and *Abraham*, the father of the faithfull, a growne man in the strength of his faith: who *staggered not* at the promise of God through vnbeleefe; but was *strong in faith*, and so gaue glory to God. Yet let them, with the poore bashful woman in the Gospell, that was sicke of the disease of a bloody

Rom. 8. 38. Rom. 4. 20. 21. Mat. 9. 20.

bloody issue, who durst not for shame come before him; come yet creeping behind him, and see if by any meanes possible they may get vnto him, stretching out their hand, though it be a weake and shaking hand; and (as I may say) a short hand, so as they haue much adoe to reach vnto Christ.

Thirdly, and though they cannot take hold of Christ, yet if in any sort they can ioyne themselues vnto him, so as they can but *truly touch him*: such is his vertue, and so full of grace is he, that the least touch of him will draw life and vertue out of him to *saue their soules*. If they Luk. 8.46. feare to presse to him, and cannot come to touch him; yet let them see if they can at the least touch priuily the hem of his garment: let them goe to his ordinances, his *Word*, and his *Sacraments*; they are his couering, and (as I may say) a kind of garment, vnder which he is hidden, and in which he may be found; that by those ordinances of his, and out of them they may draw vertue from him; and feele the powerfull operation of his Spirit therby working such grace in their hearts, as may cause them more stedfastly to beleeue, and to haue (at the length) much ioy and peace in their so beleeuing. Let them take hold of the skirt of some Iew, going to some worthy seruant of Christ, and holy man, in whom Christ his vertue Zach. 8.23. doth shine out; that hee may carrie them, and by his prayers commend them to a mercifull Lord: for by such (many times) the Lord putteth forth his power, and giueth helpe to others. The seruant was made to liue for the faith of the master, who was the *Centurion*; and the Luk. 7.9.10. poore palsie-man holpen, when *Christ* saw the faith of Matth. 9.2. them that brought him.

If they cannot for weakenesse come to touch Christ, yet as the young children were brought vnto Christ; so Mark. 10.13.16 let them as babes in Christ Iesus, bee brought vnto him, that he may touch them: if he doe but put his hands vpon them, he wil vndoubtedly blesse them: if they cannot feele in their hearts with comfort, that they apprehend him,

him, yet let them desire to bee comprehended of him: thence shall they be sure to fetch comfort for their sure stay: for therein especially standeth all their safety. If they can neither vse their hands to touch him and lay hold vpon him themselues, nor their feet to come vnto him, though creeping as vpon hands and feet together; but are forced to lie still as poore creeples, so maimed and broken euen from the wombe, by the fall they tooke in *Adams* first transgression, as all the ioynts of their soules are vtterly loosened; and all the powers and parts of mind and of members are strucken so quite out of frame, as they can neither stirre hand nor foot to helpe themselues any way herein, nor can be holpen by any other to bee thus brought vnto him: yet as *Peter* and *Iohn* willed the poore creeple (lying at the beautifull gate of the Temple) to *looke vpon them* (when he desired to receiue some comfort from them); so let them *looke* vnto *Christ*, and *fixe* their *eyes* wholly and onely vpon *him* (in whose name, and by whose onely power, that poore creeple was made strong, and had perfect soundnesse giuen vnto him in the sight of all men); let them so cast their eye vpon Christ, and looke vnto him, and to none but to him, to bee holpen and saued by him (though it were but with a squint eye, that hath much weakenesse and lamenesse in it, as well as the other parts that are all out of frame), and this shall fetch helpe and procure healing and safety to be bestowed vpon them. We know, that but the *looking vpon the brasen serpent* in the wildernesse by the wounded Israelite, though he could not come at him to touch him, was enough for his curing. And wee may perceiue how much such a casting of an eye and looking after *Christ*, doth affect that our blessed Sauiour, and worke vpon him, by that which hee speaketh to the Spouse in the *Canticles: Thou hast rauished my hart, my sister, my Spouse; thou hast rauished my heart with one of thine eyes.* We know there is nothing that will more, or sooner moue a tender-hearted mother to bestirre her selfe to helpe her child

Act. 3. 4.

Numb. 21. 9.

Cantic. 4. 9. *Euery true beleeuer hath two eyes; one, the Eagle-eye of*

child in the weakeneſſe thereof; then when it is ſo much decaied in ſtrength, as it can neither ſtirre hand to reach vnto her, nor vtter voyce to ſpeake to be holpen by her, but alwaies looketh wiſhfully vpon her, and followes her with the eye which way ſoeuer ſhe goeth. This was the courſe that *Iehoſhaphat* tooke, when he was ouer-matched of his enemies, hauing no power to with-ſtand them, neither knowing what to doe, hee cried vnto the Lord, and ſaid, there is no might in vs to ſtand againſt this great multitude, neither know we what to doe, *onely our eyes are vnto thee, O Lord!* Thus did the ſeruants of God *lift vp their eyes* vnto the hilles, from whence their helpe did come; profeſſing that their eyes ſhould waite vpon the Lord, till he had mercy vpon them, euen as the eyes of the ſeruants did looke to the hands of their maſters. And no more then this doth the Lord himſelfe require from all the ends of the earth, that they might be ſaued by him, then that they doe looke vnto him. This looking vpon Chriſt, is a kind of laying hold vpon him, and of vniting our ſelues vnto him. We know the eye can as well apprehend and faſten hold vpon the obiect that it ſeeth, as the eare can doe vpon the Word that it heareth, or the hand lay hold vpon the thing that it toucheth. When a word is ſpoken to the eare, the eare catcheth hold vpon the ſound that is vttered; and at the ſame time the mind apprehendeth that which is meant thereby, and ſo both the eare and the mind doe lay hold of one and the ſame ſpeech at one inſtant together. In like manner, when any thing is looked vpon by the eye, the obiect that is looked vpon, is in the eye that doth ſee it; and at the ſame time in the mind and vnderſtanding, that doth diſcerne that which is ſeene; and ſo the ſame obiect is both in the eye, and in the mind at one and the ſame inſtant apprehended together; the eye by looking on a thing, becommeth one with it after a manner: to *looke* then to *Chriſt*, is after a ſort to *lay hold* of him; and ſuch a kind of looking to him, as cauſeth a diſtreſſed ſoule in greateſt extremities to

faith, whereby he ſeeth him that is inuiſible, and maketh preſent that which is not ſeene: another, the eye of hope, whereby he wiſhly looketh for what faith beleeueth.

2. Chron. 20. 12. Pſal. 121. 1. & 123. 1. 2.

Iſai. 45. 22.

looke for helpe from him alone, doth so affect him, as it doth rauish his heart, and in a manner ouercome him (*faith* being the beautiful *eye* of the Church, that woundeth the heart of *Christ* with *loue* to the same). Therefore doth Christ himselfe will the Spouse to turne her eyes vpon him (as *Tremelius* doth reade it); which if she shall doe, she shall euen lift him vp with great ioy and gladnesse to see her, so to beleeue in him, and to depend vpon him. Now who would not bee glad to cast vp such an eye to the Lord, as he might be thus delighted withall?

Cantic. 6. 2. *after Tremelius reading.*

If this also seemeth to be more, then well can be performed by them, they being in their owne conceiuing, as those that are past all hope of recouerie, and as men that are alreadie dead; yet seeing there is *no name vnder heauen* that is giuen, nor any other meanes in the whole World beside to be vsed, by which any can be saued, but only by the name of the *Lord Iesus Christ our Sauiour*. Let them (as knowing there is no other for them to rest vpon for saluation, but vpon him, & him alone) by some meanes or other, get themselues to be rowled & cast vpon him; and let them not feare, but that as the *dead man* that was *cast* into the Sepulcher of *Elisha*, so soone as hee touched the bones of the Prophet, he was made to stand vpon his feet, and to liue againe; so such being *cast* vpon *Christ*, though they were *dead*, yet should they *surely liue* (there being infinitely more vertue in *Christ* that was crucified, then euer was in the bones of the Prophet that was dead, to reuiue and cause to liue againe all that are cast vpon him, as seeking so to haue life from him).

Acts 4. 12.

1. King. 13. 21.

John 11. 25.

Lastly, if they bee able no manner of way to doe any thing to helpe themselues, and further their owne saluation, but onely *desire* to bee holpen, and desire that they might be saued by Christ Iesus; let them make of that desire, keeping it, and nourishing it, and comforting themselues yet in this, that God hath giuen them a desiring heart, to hunger, thirst, and long after the saluation that

that is in Christ Iesus. He that giueth them so to desire, will also in due time giue them to haue the thing so desired; onely let them waite for Christ his helping hand, vsing the best meanes that possibly they can, and let them keepe themselues within the compasse of Christ his walk where he vseth to come; *louing and resorting to the habitation of his house, and the place where his honour dwelleth*, that he may see them there. And they shall find by good experience in the end, that as our Sauiour going by the Poole of Bethesda, saw that impotent man, who had *an infirmitie* 38 *yeeres*, and hearing him complaine of his vnableness to helpe himselfe, and that there was no other that would helpe to put him into the Poole, but while he was a comming, some other was more ready to step in before him; our Sauiour hauing compassion, put no other taske vpon him, but onely to *desire* to be made whole, asking him if hee would bee made whole; and so presently restored him to his desired strength againe, willing him to take vp his bed and walke: So doubtlesse these weaklings in faith, that can do no more for themselues through their great infirmitie, then desire to bee holpen, and to haue saluation from him; our blessed, louing, and most mercifull Sauiour (*who will not breake a bruised reede, nor quench the flaxe that smoaketh*) beholding their great distresse, and lamentable plight that they are in, will be moued in pitie to relieue them. And knowing, that they are able to doe no more in the matter of beleeuing in him for their saluation, then to desire they could beleeue better, and depend more vpon him, that they might be saued, wil accept of such a desire, in stead of the deed it selfe; and as vndoubtedly saue them with such an earnest and true desire of beleeuing better, as they shal euer be saued that beleeue best of all.

Psal. 26. 8.

Ioh. 5. 5. 6. 7. 8.

Matth. 12. 20.

Q. *In the description of faith which you made at the first, beside the true knowledge of Christ, and laying hold of him, you ioyned therewith a comfortable perswasion also of the fauour and loue of God towards vs, in and through him. Doe*

you take it, that this comfortable perſwaſion of Gods fauour towards vs, as it is felt and perceiued by vs, doth alwaies accompany true and ſauing faith in Chriſt, and that it is ſo neceſſary to the eſſence and being of faith, as without it true faith cannot at all conſiſt?

Perſwaſion of Gods fauour.

A. Not ſo; but I take ſuch a ſetled perſwaſion of Gods vnalterable loue towards vs in and through Chriſt Ieſus, to be neceſſary rather to the *well-being* of faith, and euen to the finiſhing and perfecting of it, when it is growne to the greateſt ſtrength and perfection, that it can come vnto in this life, then to the *being* of faith at all: for to a higher pitch or degree of greater perfection, faith cannot grow nor riſe vp vnto, ſo long as wee haue any being in this life (euen then when it hath made the beſt proceedings, and proſpered moſt happily, increaſing with the increaſings of God, and hath runne through all the degrees that are ſet vnto faith in this life, till the beſt and higheſt be attained vnto), then for faith to ſettle the heart in a cleare, full, and vndoubted perſwaſion of Gods loue and fauour towards vs in *Chriſt Ieſus*, to bee ſo ſure and *vnchangeable*, as nothing ſhall euer be able to *ſeparate* vs from the ſame againe; like to that of the *Apoſtles*: but that true faith may haue *exiſtence*, and being in the heart of a good Chriſtian, where ſuch an vndoubted and comfortable perſwaſion, is either very ſeldome, or peraduenture neuer at all felt by the true beleeuer (eſpecially in ſuch a degree of cleareneſſe and vndoubtedneſſe of aſſurance, as had the Apoſtle) may appeare; firſt, if we conſider the firſt beginnings of faith, with what great *freblenеſſe* and imbecillitie it hath his being in vs, when it is new begotten, and (as I may ſay) firſt bred and borne, lying in the ſwathing cloutes vnder as great weakeneſſe, and with as little feeling and apprehending of the operation of God in giuing it ſelfe being, as doth the infant that is new borne, either know or apprehend the time or the meanes, in and by which it came to be firſt brought forth into the world; though being once borne, and endued with all the

Rom. 8. 38.

Col. 2. 12.

the powers and faculties of the mind, and made in euerie part proportionable with all the members of the body (howsoeuer it cannot well vse either), it is euen at the very first as absolutely and perfectly a true man, as euer it shal be afterward, when it can put the vnderstanding that is in the mind to the greatest vse and worke, with the members of the body to the best purpose that it euer shall be able. So is it with the faith of Gods elect, that is once giuen to the Saints, it is as true faith at the first, and as truly existing and being, after it is once begotten by the working of Gods Spirit, and thereby planted and put into the hart of a Christian (though in neuer so great weaknesse), as euer it is, or shall bee, when it is growne to the greatest strength it euer can attaine vnto; or bee of the most effectual and mightiest operation and working that it possibly can be of. Iude 3.

Again, if we consider faith how it may be *assailed* (euen after it hath bin once soundly wrought in vs, and planted in our hearts) by the strength of *temtation*, and the forcible working of *Satan*, who desireth to haue vs, that he may *winnow and sift vs as wheat*; daily experience maketh manifest the truth of this, that so may a mans faith be shaken, and al feeling of comfort be made wholly to faile him; that he who once with great ioy did apprehend the loue and fauour of God towards him in Christ Iesus, may be as far from such feeling and comfortable perswasion (either so farre as others can iudge, or himselfe can any way apprehend) as euer was *Peter* from that worthie confession of Christ, and of the faith hee had in him, which hee once made profession of, and which was so greatly approoued and applauded by our Sauiour himselfe; when afterwards he did most vnfaithfully, cowardly, and dastardly denie him, and falsely forsweare him; yea, curse and banne himselfe if euer he knew him. And yet (through the vnchangeableness of Gods purpose and grace, whose waies are euer mercy and truth to such as feare him, and his workes without repentance, neuer to be called backe againe; who Luke 22. 31. Matth. 16. 16. 17. 18. Matth. 26. 70. 72. 74.

2. Tim. 2. 13. neuer can denie himselfe, though we may be vnfaithfull, and hardly can beleeue) the faith of such a Christian, howsoeuer soarely it may bee shaken, by the force and strength of tentation; so as vnbeliefe may seeme to haue gotten the vpper hand, and feeling to be quite lost, that hauing wholly let goe the hold thereof: yet is it no more destroyed from hauing any further being, nor can bee more made finally to faile him, in whom it was euer soundly wrought at all, then did the faith of *Peter* vtterly faile; which was so vpheld by the *promise* and *prayer of Christ* our Sauiour, as it was not *possible* for all the gates of hell to preuaile against the same, though they sifted it neuer so, & winnowed it to the ful. This comfortable perswasion then in the heart of a beleeuing Christian, which accompanieth the true knowledge and laying hold of Christ, and riseth and floweth from them both, it is not so much *felt* and perceiued at the first being and beginning of faith, as after some time of continuance; when faith by daily growing, hath attained to some good measure of strength, it then is found to manifest it selfe, to the much quieting of the heart, in the which it is so felt. This is but the comfortable progresse and growing of faith, the proceeding of it on (as I may say) from faith to faith (as the Apostle speaketh.) And as in a word was noted before out of that which is set downe by *Peter*, from the faith that we haue by beleeuing in Christ, to come to beleeue in God, and to haue faith and hope in him, reckoning vpon all fauour and mercy from him.

Luke 22. 32.

Matth. 16. 18.

Rom. 1. 17.

1. Pet. 1. 21.

Chap.

Chap. VI.

The vse that is to be made of this, that God hath giuen the Commandements both of the Law and Gospell, for the attaining of eternall life.

Question.

One now to shew, what vse we are to make of the knowledge of this, that beside the commandements set downe in the Law, for the fulfilling the righteousnesse thereof (promise being made, that if we shall so doe, we shall liue thereby), we haue another commandement inioyned vnto vs in the Gospell, for our believing in the name of the onely begotten Sonne of God, with promise likewise made in the same Gospell, that all that believe in him shall never perish, but have life everlasting?

A. We are occasioned hereby, to obserue the inestimable goodnesse of God towards mankind for his saluation, so many waies being vsed by the Lord, for the recouering of this most wofull creature so lamentably fallen, that yet he might not perish for euer, but liue and bee saued in the end. First, for that in giuing forth his Law, he would euer treate about life with so rebellious a traitour, as man had shewed himselfe to be against his Creator; and would offer any conditions of peace, or make any couenant at all for life and safety with such a rebell, deseruing so often to die, yea, and that euerlastingly: but such was the first couenant of the Law, giuen by the Lord vnto all mankind to be obserued by them; wherein it pleased the Lord to enter into this couenant with man, that (howsoeuer by his transgression, he had deserued to die without any mercy; yet) if he would now obserue these his Statutes, and keepe the commandements which he Deut. 4. 13 8.

had set downe in his Law, hee should for all that liue and be saued thereby: *Doe this* (saith the Lord) *and thou shalt liue:* which was done, to let man see his vnabilitie to keepe this Law, and thereby to driue him to seeke for life by the new Couenant made in Christ.

Leuit. 18. 5. Rom. 10. 5.

Secondly, whereas the conditions of this first couenant of the Law, were found much too hard to bee stood vnto, and to bee kept by any man, that so he might liue, and be saued by so doing (*for by the deeds of the Law no flesh can euer be saued*): for by reason of sinne, that commandement which was *ordained* to life, is found to be vnto vs to death. Herein the goodnesse of God did yet super-abound, that it would please him to couenant with man the second time for life and saluation, making a *new couenant*; which is said to bee a better couenant then the former, because it is stablished vpon better promises (our Sauiour *Christ Iesus* himselfe being the Mediatour thereof), euen the Couenant of *grace*, for the obtaining of life and saluation freely by his grace, through the redemption that is in Christ Iesus, and through *faith in his name:* whom God hath set forth to be a propitiation, and price of redemption for al that beleeue, with this promise made to euery such a one, that whosoeuer doe beleeue in him, they shall neuer perish, but haue life euerlasting. And that by Christ all that doe *beleeue*, shall be iustified for euer from all things, from which by the *workes of the Law*, none could be iustified. Now this being the second couenant for life, the promises whereupon this is stablished, are said to be better promises then the former, because it is not said, *doe* this, and thou shalt liue; but *beleeue* this, and thou shalt liue (there being a possibilitie of obtaining power at the hands of God to beleeue, if we be not wanting to our selues).

Rom 8. 3. Gal. 3. 21 22. Heb. 7. 18. 19. Gal. 2. 16. Rom. 7. 10.

Ier. 31. 31. 32.

Heb. 8. 6. 7. 8. 9.

Rom. 3. 24. 25.

Iohn 3. 16.

Acts 13. 39.

Thirdly, though this second couenant for life and saluation, be a better and more fauourable couenant, then was the first; and the condition thereof more easie to be performed through the aide of Gods grace, which is ordinarily

dinarily giuen to such as shal be saued: yet (lest any should faile to doe that, which otherwise he hath meanes to bee made able to doe, and so might doe, namely, beleeue) herein Gods exceeding goodnesse vnto man seemeth more abundantly to be set forth, in that he leaueth it not as a thing indifferent to the choice of euery man whither they will beleeue or not, but as that which is most needefull for all, he chargeth all that they doe beleeue; that is, that they be not wanting to themselues in vsing all possible meanes, whereby they may come truly to beleeue. So that if any shall now perish vnder the *Gospell*, wherein saluation is offered vnto vs, vnder the condition of our beleeuing, such shall perish; not so much for their other sins, as for their *vnbeliefe*, because they beleeued not in the name of the onely begotten Sonne of God; and they shall die twice damned as double transgressors of all the commandements, both of the *Law* commanding them to do, and of the commandements of the *Gospell* commanding them to beleeue; and as violaters of *both couenants* of workes and of faith, not keeping the conditions of either; neither *doing* that which the Law commandeth, nor *beleeuing* that which the Gospell promiseth. Vnutterable therefore is this goodnesse of God, that commands vs to beleeue, that wee might bee saued; who thus thought it not enough to prepare saluation for vs, and to proffer it vnto vs, but presseth it vpon vs, and vrgeth vs to take it, charging and commanding vs to beleeue: which is the onely hand, by which saluation is to bee laid hold vpon.

Iohn 3.18.

Heb. 1.2.3. & 4.1.6.

Fourthly, the knowledge of this, that God commandeth vs to beleeue, may bee our warrant for our making sure to our selues our owne saluation, and for our stedfastly beleeuing, without all manner of doubting to be saued by *Christ Iesus*, and to haue redemption in his blood, euen the forgiuenesse of all our sinnes: as also to free vs from that false imputation charged vpon vs by our aduersaries, of being too presumptuous thus boldly and confi-

2. Pet. 1.10.

dently

dently to beleeue (and not to remaine as they doe euer in some doubt), since it is *obedience*, and not *presumption*, to doe that we are commanded, God thus commanding vs to beleeue.

Lastly, the practice of this knowledge that it is our dutie to beleeue, ought to be seene in our carefull endeauouring by taking all possible paines, and vsing with all diligence the good meanes of reading the *Scriptures*, of hearing of *Sermons*, of often partaking at the *holy Sacraments*, of priuate *conference*, of holy *meditation*, of feruent and continuall *prayers*; so to get the sauing knowledge of *Christ*, as wee may bring our hearts to rest, and relie vpon him and vpon him alone for our saluation; apprehending him to be our Sauiour, and laying hold vpon all that he hath done and suffered for vs, as that whereby a full satisfaction hath been made for our sinnes, and a price hath been paid of value sufficient for our perfect redemption: that so we hauing Christ with his merits by faith to be ours, in hauing him we may haue life by him
1. Ioh. 5. 11. for God hath giuen vs eternall life, and that life is in his Sonne. We are euery where counselled and called vpon to get faith and to labour to beleeue. It is the speciall worke that our Sauiour set the people about, which hee
Mark. 11. 22. said to be the *worke of God*, to labour to beleeue. We are
Iohn 6. 29. willed to *haue faith in our selues*, whatsoeuer else wee should want beside. And no marueile, for of all other graces it is that which is most needfull, without which euen Christ himselfe should profit vs nothing. It is the *mother grace* of all the rest, and roote from whence all vertues beside doe spring and flourish out: it is a *iewell* of vnualuable worth, and *pearle* of an vnspeakable price.
Excellencie of faith. Among pretious stones, the faireſt tincture is giuen to the Ruby, and the quickest light vnto the Diamond: but there is no *Ruby*, no *Diamond* nor *Saphire*, how costly and pretious soeuer they be, that may be compared with it for brightnesse and beautie; or that can in like manner inrich, deck and set foorth the outward man, as this doth

inrich

which the heart, beautifie, decke and adorne the hid man therof. There is not the like pretious stone euer to be heard of, hauing such vertue to be found in it, as hath pretious faith, which is the faith of Gods elect. No not that stone (if euer such there were) which being cast into the sea when the storme is at the highest, and the waues thereof most troublesome and horribly raging, (as some haue conceited and stick not to report) to quiet and to calme all the boisterousnes thereof: yet were not that worke so wonderfull and change so great and marueilous, that thus should be seene done in the foaming wilde sea, as is that which is most certainly and that vsually and daily found to be wrought and done by this pretious faith in the afflicted conscience, in the perplexed soules and trembling hearts of the distressed seruants of God. Who encountring with the tentations of the diuell, and wrestling in conscience with the wrath and displeasure of God, as for life and death, are sorely shaken with the terrors of God, and blasted with the whirlewinde of his displeasure; which is able to driue the whole frame of our nature into extreame miserie and vtter confusion: especially when Satan with all (taking the aduantage of such opportunitie) most furiously doth breake in vpon those distressed hearts with such force and violent rage of his dreadfull tentations, as is able to lift the minde off the hindges, and to teare vp the very foundations of comfort from the bottome; the storme of tentations being so at the highest, the poore distracted and distressed soule is then as the raging sea that cannot be quiet; but is like to be ouerwhelmed and swallowed vp in those tempestuous waues which threaten to drowne all in the gulfe of despaire, when neither banke nor bottome can bee seene, nor any thing before them but present death and vtter perishing: yet if in all this extremitie faith can finde but any intertainment, and if any way can bee made in the heart for the same to haue footing, and that place may be giuen vnto it there to worke in, so will it keepe the heart,

Psal.88.6.7.15. 16.17.18. Psal.69.14.15.

the

the hands, the voyce and the eyes vpward, as it will keepe all safe from drowning, or finall miscarrying in the end; and will neuer giue ouer working in the effectualnes of the operation thereof, till it hath obtained helpe from God, and till safetie and deliuerance be fully come; till by his helpe who *stilleth the rage of the sea, the noise of the waters and tumults of the people*, these heauie tempests and stormes of tentations may be made wholly to cease, and all be made peaceable and comfortable, yea ioyfull again: asswaging all sorrowes, expelling all feares, bringing quietnes to the conscience, refreshings to the soule, setting the heart at peace with God, and causing that the *peace of conscience* as a sweete sleepe, may fall vpon such tired and wearied soules, that were well neere worne vp and wasted with distressfull griefes and sorrowes before, that so they may now returne to their owne *rest* againe. These be indeed worthie of the name to be called the *faire Hauens*, into which faith (where it may be allowed to be Pilot) will bring out of the greatest flawes and fearefullest stormes (that can happen) the poore distressed soule ready to wracke; that so in all safetie at the length, the same may be thrust in here, and most quietly and ioyfully againe rest therein, as in a most sure hauen. These with the like being the effects, which are wrought in the hearts of true beleeuers by this pretious faith (euen in the hearts of so many, as it can finde way and place giuen vnto it to shew the operation thereof), they are such as are most worthie both to be marked and to be maruciled at: when as in the stead of the horrors of conscience, and the sound of feares which affrighted them before in the times of their troubles, Gods seruants are yet againe so cheared and comforted in the end, as their change seemeth worthie to be celebrated with the songs of Angels and the reioycings of men. Wee wonder at the vertue of the *Load-stone* that it should euer be pointing at the North-pole, and that it should draw so forcibly the heauy yron vp to it selfe, contrary to the naturall motion thereof.

Psal. 65. 7.

Rom. 5. 1.

Psal. 116. 3. 6. 7.

Act. 27. 8.

Called *Magnes* of the great vertue that is in it.

God

God hath put this admirable vertue into faith, that it is euer looking vnto Christ alone, and pointing vs only vnto him; it faileth not to draw home most effectually Christ Iesus our Sauiour into euery soule in the which it is placed, and lifteth vp againe vnto him the heart of euery true beleeuer (how heauie soeuer), coupling them together by an vnion, though true and vnseparable, yet euery way strange and most vnutterable. Faith followeth Christ as doth the flower follow the Sunne, which hath the name giuen it vpon the same to be called the flower of the Sunne: because it is euer seene turning it selfe to the Sunne, when it doth arise and when it doth decline. Thus doth faith euer turne it selfe vnto Christ, it looketh after him alone, and after none but him; which worthily is therefore called the faith of Christ, and the faith of his name. This sauing grace which commeth from aboue, and hath his beginning from on high, as it commeth from God, so doth it leade vs to God againe; it mounteth vs aboue the world, and setteth vs vpon the power and prouidence of God, assuredly to looke for and stedfastly to beleeue to haue (without failing) all that he hath promised, who speaketh in righteousnesse and is *mighty to saue*: it staieth and setleth the heart from vnconstantly wauering and doubtfully staggering or reeling in vncertaintie to this side or to that: it is a sure arch-pillar of strength to leane vnto, wee may bee bold with all our weight to stay our selues by it. Mightie is the working of that faith that is not fained, to get helpe and saning from Christ for euery soule that hath it: yea so powerfull and effectuall is the working of it in this behalfe, as nothing can stand in the way to hinder it from Christ which it will not remoue, nothing can be able to keepe it from Christ. It burseth through all things, not onely that wee haue in our selues, but whatsoeuer else is in earth, heauen or hell, vntill it come to *Christ crucified*, and to the eternall sweete mercies of God in Christ Iesus. Here here is the only resting place thereof, and no where but here. By how

Gal. 2. 16.

Acts 3. 16.

Isai. 63. 1.

how much the greater be the vnlikelihoods and impediments that lay before faith, by so much the more glorious and excellent doth faith shew it selfe to be in the working thereof, and wrestling to ouercome all that stands against; still rising vp from vnder all her burthens, and running on with greater force when it meeteth with lets in the way to stop her course, taking strength euer from resistance. If way be not made for it to get vnto Christ, it will make way for it selfe, whosoeuer or whatsoeuer it is that may seeme to resist. It is not a poore silly garment, that can stand in the way of it to hinder it from *touching Christ* to draw *vertue* out of him, but it will reach through all coates and couerings that Christ can put vpon him: he cannot so hide himselfe vnder any couering or garment, how strange soeuer it may seeme to be that he may put vpon him, but faith will finde him out: though he should kill me, yet would I trust in him, saith the constant beleeuer. Christ cannot so conuey himselfe away into any place, or go into other company, and get among the throng and thicke of the multitude, but faith will striue and wrestle to come neere vnto him. He cannot so shut himselfe within the walles of any house, but faith will breake in vpon him: if other entrie will not be allowed vnto it, it will vncouer the house and plucke downe the tiles, but it will haue passage vnto him. If Christ be any where vpon earth, it will be with him: yea though he hath left the earth, yet faith hath not forsaken him; but it followeth him through the cloudes, as it were with the wings of an Eagle, entring the heauens after him. Where Christ giueth it leaue to haue accesse vnto him, there is no keeping it from him, no force nor violence this way can serue the turne: not armies of men nor troupes of souldiers, not closing vp in prisons, not castles and holds, be they neuer so strong, though the walles and the gates were all of brasse; not all the force of the world, if it were all ioyned together against one poore man, were able to keepe backe from out of the sight

Mark. 5. 27. 28. 30. 34.
Luk. 6. 19.
Mark. 6. 56.

Iob. 13. 15.

Mark. 7. 24. 25. *whether shall I goe from thy presence, saith Dauid? so of God it may be said, whether shall he goe and not be followed and found, of hungring and thirsting soules?*
Mark. 2. 4. 5.
Mark. 6. 31. 32. 33.
1. Pet. 1. 8.

fights of Christ Iesus that parte, whom and whose cause faith hath once vndertaken to present and bring before him. The whole world is too weake to striue against faith: for *this is our victorie wherby we ouercome the world, euen our faith*; yea, all the gates of hell shall neuer bee able to resist faith, or to preuaile against the same: so wondrous is the force thereof in our soules, as by it all things are made possible vnto vs, whither to *suffer* or *ouercome*. O most incomparable and victorious grace of faith! that is thus impregnable and vnconquerable, which cannot bee resisted of any thing, but ouercommeth all things that it striueth withall. How safe is it with that soule, that this grace doth once inhabite in? How well is it with that man, to whom is euer giuen the power of beleeuing? for who so findeth this precious faith, *findeth life*, and hath *obtained mercy and fauour from God* for euer to be saued: by it we *walke*, by it *we stand*, by it wee *liue*; yea, hee that truly beleeueth, doth so liue as he hath now *eternall life*, & shall *neuer see death*, where euery one that beleeueth not, is condemned already. How then is the merchandize of this better, then the merchandize of siluer? and the gaine of this grace better, then the gaine of the finest gold? It is a gladsome and merry merchandise to bee traffiqued about, and a gainefull commoditie to bee got: for hee that hath it, hath all things to bee his: God for his Father, Christ Iesus for his Sauiour, the holy Ghost for his Comforter, the Angels in heauen, the Ministers in earth, the world it selfe, things present and to come: *all is his, he is Christs, and Christ is Gods*. What cause is there then, that all should be set a worke, to labour about the obtaining and getting of this grace, that is so precious, and euen so be rich in this? and that euery one doe make prouision for beleeuing, that true faith doe not faile vs, that should be all our care. How well may that be spoken of getting faith in particular, which is spoken of wisdome in generall by *Salomon* in his Prouerbs: *Get wisdome, get vnderstanding*, forget it not: wisdome is the principall thing: therefore

1. Ioh. 5. 4. 5.

Marth. 16. 18.

Mark. 9. 23.

2. Cor. 5. 7.
Rom. 11. 20.
Gal. 2. 20.
Iohn 3. 36.
Iohn 5 24.

Lata mercatura fides. Cyrill.

1. Cor. 3. 21. 22, 23.

Prou. 4. 5. 7.

therefore get wisdome with all thy gettings, get vnderstanding: So may it be truly said, *get faith*, get the power of beleeuing, forget it not; faith is the principall thing, therefore get faith, and with al thy gettings, get the grace of true beleeuing. Faith we know is the gift of God, a commoditie ingrossed into his owne hand alone, it is not to be had elsewhere at the hand of any other, then onely at his hand, whose prerogatiue royall it is to be the Father of light, *from whom euery good and perfect gift doth come*; particularly touching this gift of faith, he is knowne to be the onely author, and the onely finisher of it. The Ministers of the Gospel, they indeed may be said (as *Paul* speaketh of himselfe and of *Apollos*) *to be Ministers, by whom the people doe beleeue* (God vsing the ministerie of the Gospell, as a powerfull meanes and ordinance of his owne, to work faith in the harts of thē that shall beleeue); but they are not the Ministers of whom, as of the authors of it, the people receiue their faith, as though they were Masters & Lords of their faith: which the Apostle elsewhere doth vtterly disclaime; but only helpers (as he there speaketh) of the peoples ioy. The Ministers in this worke, they are indeed *labourers and workers together with God*: but yet in an inferiour degree, and in such a low place, as the same Apostle saith, they neither are any thing, nor can doe any thing without the Lord, who alone doth all; their labour is but as the labour of them that doe plant, and that doe water, it is the Lord alone that is the blesser, and hee that giueth the increase to come: in saying therefore they are the Ministers by whom the people doe beleeue, hee presently sheweth how; notwithstanding they came to haue their faith, euen (saith he) *as the Lord gaue to euery man*. To come then to haue faith, we must first attend vpon Gods ordinance in the ministerie of his Word, watching daily at wisdoms gates, & giuing attendance at the postes of her doores: we must incline our eares and come; wee must heare, that our soules may liue; faith is said to come by hearing; they that haue lost and left hearing, how

Heb. 12. 2. Phil. 1. 29. Ephes. 2 8. *Faith, Gods gift by word.*

Iames 1. 17.

1. Cor. 3. 5.

2. Cor. 1. 24.

2. Cor. 6. 1.

1. Cor. 3. 7.

1. Cor. 3. 5.

Prou. 8. 33. Isai. 55. 3.

should

should they looke to finde faith, or euer come to beleeuing? Yet this is not all: for haue not men heard, and doe not men daily heare? Yes verily: for the sound of the Gospell is gone abroad in all the earth, and the word of this preaching vnto the ends of the world: yet all men haue not faith. And the Ministers of the Gospell may take vp *Isaiahs* complaint againe, and say, Lord who hath beleeued our report? Ministers may offer grace to all, but they cannot conferre or giue grace to any. *Paul* may speak to the women that resorted to prayer and to preaching; but if God had not opened *Lydia's* hart to beleeue what was spoken, they should haue gone away as they first came. We must then, beside our hearing, send vp to heauen for helpe in this thing, that wee may beleeue. We must plucke downe that power of God by earnest begging, that may strengthen vs vnto this thing: for it is no easie matter to haue faith wrought soundly in any mans heart: it is such a worke, as standeth in need of no lesse then the mighty power of God to bee set a worke about the effecting of it. Which the Apostle knew full well; which made him speake as hee doth, when he prayed for the *Thessalonians*, that God would *fulfill all the good pleasure of his goodnesse towards them*, and the worke of faith with power. Like vnto this, is the manner of his praying for the Ephesians, that God would *open the eyes of their vnderstanding, that they might know what is the exceeding greatnesse of the power of God to them that doe beleeue, according to the working of his mighty power*. In both which places, for the worke of faith in the hearts of beleeuers, he maketh mention of the power of God, the mighty power of God, and exceeding greatnesse of the power of God, and all but needfull: for there is so great an opposition against our beleeuing, and so many lets lying in the way to hinder the working of faith in our hearts, as lesse then all this would not be sufficient throughly to effect it. The heart is bound vp so as vnbeleefe is in bonds as strong as bonds of brasse, that no power

Rom. 10.18. 1. Thes. 3.2.

Isa. 53.1. Mat. 3.11.

Act. 16.13.14.

2. Thes. 1.11.

Ephes. 1.18.19.

Rom. 11.32.

wer can possibly loosen them, but the Almighty power
Heb.2.14.15. of God. The diuell holdeth men in so strait a bondage,
and 3.12.13. and doth shut vp mens hearts so in vnbeleefe, as none can
Isa.61.1. breake in vpon the heart to worke any faith there, but
he, whose power is such as cannot bee withstood, and
1.Ioh.3.8. who onely can *loosen the workes of the diuell*: if the Lord
himselfe doe not open the doore of our hearts for faith to
be got in; euen he who onely hath the key of the house
Apoc.3.7. of *Dauid, who openeth and no man shutteth. & shutteth when*
no man can open: all the gates and doores of out hearts
are so barred vp, that there is no passage for faith to haue
entrance. The heart is fast locked vp in the diuels gaile
Mat.13.15. of blindnesse and ignorance, he hath rampired vp euery
gate there, to keepe grace out; he dealeth as enemies that
labour the destruction of a place, who take all passa-
ges that no victuall may bee brought, nor helpe to giue
them succour. The diuell doth thus; he takes the passages
of the soule, by which, comfort, knowledge, and grace
might bee deriued vnto it, and faith might bee there
2.Cor.4.4. wrought, that would put him to flight. As hee blindes
vp mens eyes, that the light of the glorious Gospell of
Christ Iesus should not shine vnto them; so hee stoppes
their eares, as with clay, and with earth, that they can li-
sten after nothing but earthly matters, and things be-
longing vnto this life: they heare not Gods word; or if
they doe, they doe not regard; they are as the *deafe adder*
Psal.58.4.5. *that heareth not the voice of the charmer*. The diuell sitteth
in mens hearts; he hath so erected his throne there, as no
grace will be suffered to come in. The onely remedie in
this case, is to flie to God for succour, to lift vp our voi-
ces, and cry loud vnto him; to importune him by earnest
prayer night and day, till helpe doe come. We are to set
out our throats and cry; yea with a holy kind of impu-
dencie; as did blind *Bartimeus*, cry out to the sonne of
Mar.10.47.48. *Dauid*, and not hold our peace, that he would haue mer-
cy vpon vs, and open our eyes that wee may receiue our
sight, notwithstanding the diuell would keepe vs still in
blindnesse,

blindnesse, we are to bring our deafe eares vnto him, that he may *bore them open*, that we may heare Gods blessed word; and in hearing, may come to beleeue, that faith may be begotten in vs, by that *immortall seed* of Gods euerlasting word, and that God himselfe will become the worker, and the authour of this true sauing grace of precious faith in vs. Neither are we to rest in the first beginnings of this grace, but follow on with our best endeauours, vsing all good meanes for the daily encreases thereof; plying God still with vncessant prayers, that he who hath been the authour, will now also bee the finisher of faith in vs; that hee will blesse vs with happie growth and encreases in this grace, carrying vs on from faith to faith. This is that which our Sauiour himselfe hath taught vs to doe, euer to pray, O Lord encrease our faith. Wee are to follow herein the example of the poore man in the Gospell, that came to Christ to haue his sonne healed; who shewed great faith in his vnbeleefe, in that though he doubted whether Christ could heale his child, yet hee beleeued he could heale his faith; crying with him, Lord, I beleeue, helpe my vnbeleefe. Neither are we to rest in so doing alone, but to do what we can our selues, ỳ the small measure of this grace being once thus begun, may euer be encreased, by our more diligent vsing the meanes of the Word, Sacramẽts, & Prayer; stirring it vp by meditating, endeauouring, striuing, asking, seeking, knocking; when we feele any sparkles of true and liuely faith lye glowing in our hearts within, they must be cherished, succoured, and much made of: that holy fire must not be quenched, nor let to goe out for want of tending, *and blowing vp the coale*, as *Paul* speaketh to *Timothie*. When we perceiue any light of faith to breake forth and shine out, wee must looke well to our lampes, that oyle be poured in and bee neuer lacking. When the fier of this burning is once kindled vpon the altar of our hearts, euery one must doe the office of the Priest to himselfe, to keepe this fier still a burning; and to trimme these lights that they may neuer

Mark. 7. 32, 33, 34, 35.

Prayer is the exercise of faith, her recreation, and meanes to keepe it aliue. Rom. 1. 17.

Mark. 9. 24.

How to nourish faith.

ἀναζωπυρεῖν. 2. Tim. 1. 6.

Exod. 27. 20. 21

uer leaue shining: yea, this fier is not onely to bee kept in, but to be blowne vp and made to flame: *prayer* is in stead of *bellowes* to the fier; the Word and Sacraments rightly and reuerendly vsed, are as *oyle* to make this holy fier to *flame*; conference with others, and holy meetings with Gods seruants, for the comforting of themselues together, by the mutuall faith both of one and of another (as the Apostle speaketh), are as the bringing together of firebrands that doe set one another a burning; as the two disciples that went to *Emmaus* said one to another, *did not our hearts burne within vs, while hee was talking to vs?* heauenly meditations, as we are alone by our selues, when the heart is rapt vp to heauen, flaming vp in the desires thereof, to receiue grace from aboue; they are as a fiery chariot, which carrieth vs vp with *Eliah*, from this earth, vnto heauen. If after this manner we shall bee diligent in vsing all good meanes, both for the beginning and encreasing of precious and true sauing faith in our hearts, and shall be found no way to bee wanting to our selues; God will not be wanting to giue his blessing, but doe that for vs in this behalfe, which *Paul* craued of him in the behalfe of the Thessalonians; namely, *Fulfill all the good pleasure of his goodnesse, and perfect the whole worke of faith in our hearts, with power to our eternall saluation in this life; and in that which is to come.*

Rom. 1.12.

Luk. 24. 32.

2. Thes. 1.11.

Chap.

CHAP. VII.

How men may be mistaken in this point, of their beleeuing, with the vse thereof.

Question.

BVt may not men be mistaken about this point of their beleeuing, and thinke they haue obtained like precious faith with Gods Elect, looking to be saued as soone, and as well as the best (as many may be heard so to speake); and yet misse of all in the end, and fall short of their reckoning, both deceiuing others by their so confident boasting, and to their euerlasting woe, proouing by lamentable experience, that they are worst and most of all deceiued themselues?

A. Yes vndoubtedly; and in nothing sooner then in this, according as there is no one sauing grace (though Satan be an enemie to all), against which that vowed enemie of our saluation, doth more bend all his force to the ouerthrowing of it, where hee findeth it to be in truth: or about which that deceiuer of the world doth more beate his braine, or set a worke his seuen heads, to vse greater cousonage, or more sleighty working, and cunning craftinesse to deceiue, then about this one grace of faith: either for the keeping of men from hauing faith, or caring to haue it (if he seeth they bee without it); or else in making them beleeue (when hee perceiueth they are of mind that faith is needful to bee had), that they haue faith without all doubt, and that euen of the best and strongest faith that is in the world beside, then the which no better can bee had; when their faith scarce hath so much to be seene in it as the very shadow or shew of a true faith; or when it is at the best, it is but a counterfait mocke-faith, euen a false fained faith; which he well knoweth can doe them at all no good, nor stand them

Many deceiued.

Satan beguiles with false faith.

them in any manner of ſtead. This is his ſubtilty and diuelliſh policy, with the ſhewes of nothing, to make men beleeue they haue all things; and when they are emptie, to thinke they are full. This is truly ſaid to bee one of the chaine-ſhot, wherwith he ſlayeth thouſands vpon thouſands: and with which (as it were) with the Iaw bone of an Aſſe (*Sampſon*-like) he daily doth make heapes vpon heapes. Men are fowly and fondly deceiued, and moſt childiſhly couſened by the diuell in this point of their beleeuing: which yet is a caſe of ſo great waight, and a matter of ſuch importance and conſequence, as to bee miſtaken about it, proueth to be the vtter vndoing of men, and their finall ruine. For altogether lamentable it is to ſee, that men ſhould truſt ſo much to their broken & bankerupt eſtate in their ſoules affaires; and ſhould ſo hazard their ſoules, and beare ſo great an aduenture of their liues for euer, vpon the hope of being ſaued by ſuch a faith as can no way helpe them, but will vtterly faile them in the end. They are like fooliſh and deſperate perſons, that dare goe to ſea in a rotten or riuen ſhippe: or like the fooliſh man, of whom our Sauiour ſpeaketh in the Goſpell, that *buildeth his houſe vpon the ſand*, looking to bee ſheltered there, and ſaued from all harme againſt euery ſtorme; but whē the *ſtorm cōmeth & beateth vpō his building, all falleth* about his eares; and the fall therof is the greater, by how much the more he hoped, and was conceited in himſelfe that he had built it ſo ſtrong, as it could neuer faile him in any need. True and pretious ſauing faith is not ſo common a grace, nor ſo eaſie to come by, as many doe thinke for. There bee that doe trauell as painfully to bring it forth, and doe with as great difficulty and hardneſſe come to finde and to feele that they haue it; as any weake woman by her ſoreſt labour when ſhee endureth the ſharpeſt brunts, and ſtrongeſt paines of trauell in child-birth, commeth at the length to bring forth her fruit. So that in reſpect of their hard comming by it, and the paines they endure for it, and charge that it coſt them

True faith rare.

at

at the length to obtaine it, & become owners of it, it may well be called and reckoned in their account to be indeed pretious faith (according as it is in it selfe, in regard of the inestimable worth that is found to be in it, and of the admirable effects that it causeth, and of the precious fruites that it doth bring forth, it most worthily and deservedly hath that honourable stile and title put vpon it, to be called *precious faith*), for it is vnto some the price (in a manner) of their deerest life. And I doubt not but as *Rachel* having hard labour, died her selfe when *Beniamin* was borne: so some may as well die in the throwes of the new birth, and pangs and paines of their travell about having faith to be borne, and getting that fruit to bee brought forth (which yet being once borne, and so brought forth, will never faile to save them that beare it, though they die themselves in the birth thereof). And therefore in regard of their owne feeling, they may seeme to have cause with *Rachel*, to call it their *Ben-oni*, even the sonne of their sorrow: though as *Iacob* changed the name of that son whom *Rachel* called *Ben-oni*, for the sorrowfull travell she brought him forth withall, and called him *Beniamin*: so in regard of the powerfull and blessed effects that faith worketh, for the undoubted saving and bringing to eternall life such as truly doe beleeve, he that is the author of this precious faith, and the onely true father that hath begot it in them, may iustly have it named, not *Ben-oni*, but *Beniamin*, that is, *the sonne of strength*, against which no power of the enemie can prevaile; or the *sonne of the right hand*, even such a hand as layeth hold of life, and such life as never will have an end. I know there be a companie, who resting vpon a vaine and false fained faith, that may be truly said of them, in regard of their speedy and easie comming by such faith (which they yet conceit to be as good as any bodies faith is beside), which the *Egyptian midwives* said of the women of the *Hebrewes*, that they were not like other women of Egypt, but were so lively, so lustie and strong, as they

1. Pet. 1. 1.

Gen. 35 16. 18.

Exod. 1. 19.

needed not their helpe, but were deliuered before euer they could come at them. So this sort of people they are deliuered of this kind of faith, without any aide of Gods Ministers; they are so healthie, so lustie, and so strong, as themselues doe deeme, that they neede none of their helpe: for they are not acquainted with the pangs of conscience in the new birth, whereby others are hazarded: there being many a poore weake Christian that is seene to lye trauelling, to bring out true sauing faith in such weakenesse, as they are ready to faint and giue ouer before euer that can bee brought forth and seeme to bee borne. But these of a sudden, growing great, and swelling bigge with a windie conceit that puffeth them vp, make their reckoning that faith is formed in them: they trauell indeed about it, but (as the Prophet speaketh) *they trauell with the wind*, and bring out nothing but the *whirle-wind*: they conceiue *chaffe*, and shall bring forth *stubble*; they trauell with *falshood*, and bring forth a *lie*; their surest faith being nothing else but most dangerous presuming. There is then great mistaking about this question of faith. Some thinking their faith to bee lesse then it is; and though it be in them in truth, yet that it is not in them at all. Others thinking their faith to bee greater then it is, and that they are richly stored therewith, when they are wholly emptie of it, and haue not of it in quantitie so much as is the least graine of mustard-seed. Who therefore haue no cause to be so secure as they are, and to reckon vpon such safety as they doe: for vndoubtedly their faith so failing them, & they from mistaken grounds deceiuing themselues, they cannot but perish in the end, and wofully at the length miscarry for altogether.

Hos. 8.7. Isa. 33.11. Psal. 7.14.

Q. *This then being a matter of so great importance and case, which many times on both sides is so much mistaken (as you haue already spoken), me thinkes it were worth the labour to haue this thing somewhat better scanned vpon, for the clearing of the doubts that may arise about the same. And first, where you made mention of some, who thinke worse of themselues*

themselues then there is cause; in whom though there is true faith indeed, they yet feele it not to bee so, but are as much dismayed, as though they had no faith at all. I desire to heare what you conceiue of the estate of such, and what you thinke may be the reason why faith being giuen vnto them, they yet should not haue giuen vnto them the feeling of the same?

Faith without feeling.

A. When God the onely author and finisher of precious and sauing faith in all his elect, hath begun to put his hand to this blessed worke of giuing life and being to this indeleble and neuer-failing grace, till the last end thereof be attained vnto, which is the eternall saluation of euery soule that hath it: when (I say) God hath once infused this grace into vs, and planted it in our hearts, that it hath a true being there, though wee be not aware thereof (for God who can worke without vs, without our merit and desart, without all manner of helpe and aide from vs; can also worke within vs, without our discerning of his worke, or his making vs priuie to that hee is in hand with, or any way acquainting vs with what he is a doing, and a working for vs, till in his wisedome hee seeth it fit and meet to haue this made knowne vnto vs, for our greater comfort), then and from thenceforth for euer, may it be said of that soule which was said of *Zachees* house, after *Christ Iesus* once set his foot within the doores thereof, *this day is saluation come into this house*: so that day and houre, that instant time wherein faith had any entrance & way made for it to be planted, & to haue being in the soule that once hath it wrought therein it may bee said of that soule, this day is saluation come to this soule, and that saluation that will be euerlasting: so as it is thenceforth safe for euer, from *finally* perishing, or euer miscarrying. And the safety of such a soule is as sure by the true being of it, without the sensible feeling and discerning of such a being, as euer it shall be safe either by the most liuely and comfortable feeling of the being of faith. Yea or of the hauing of that for which faith euer had such being, namely, saluation it selfe, when wee shall

Luk. 19. 9.

shall be most surely and fully possessed of it in Gods kingdome. We are (I say) from that very instant of time as sure to be saued, as if wee were saued alreadie and were euen now in heauen. It is therefore no small fauour from God vnto vs, when our estate is thus most certainly in it selfe become an estate of saluation; and most euidently many times discernable so to bee by others to whom a spirit of discerning is giuen: though in like manner, not so beleeued, so felt or perceiued to be by our selues. And though the Lord for good respects and causes best knowne to himselfe, doth see it meete not to exempt vs from staggering and doubting, and still calling into question the estate of our owne saluation: yea letting vs abide vnder great feare and much trembling, lest that wee should not at all belong vnto him: that so wee may giue the better diligence *to make our election*, which is euer sure in it selfe, *to be also sure to vs*; yet ought wee herein to submit our selues. And if it shall please him (lest wee should become lasie and idle and carnally secure, by knowing too soone, before we are fitted to vse well that which in this behalfe we so should know, euen the certaintie of our saluation) to keepe vs from knowing for a time, that which is and hath been knowne to *himselfe* before all beginnings; to the end hee may set vs a worke about the more diligent vsing of all such meanes, and carefull endeuouring to doe all such things as are needfull to be vsed, and done by euery one for the attainment of saluation: and that not without great feare and trembling also, lest (especially if we should in any respect herein be found wanting) we should misse of our desired saluation in the end. And if he will that, by such our painfull endeuours in the discharge of all Christian duties, we shall so *worke out our owne saluation* as with our owne hands; that is to say, labour that our owne selues may at the length come to know that which alwaies was knowne to God before; which is that wee with the rest of Gods elect shall vndoubtedly also be saued, that so that saluation

2. Pet. 1. 10.

2. Tim. 2. 19.

Phil. 2. 12.

tion may (after a sort) by such our endeuours be wrought out by vs: which yet was fully accomplished & wrought out before for vs by him, which was thereunto appointed before the world had a beginning; and who therefore came into the world in the fulnes of time, that hee might become the *author of saluation* to all that should *beleeue in him:* who is *Iesus* our Lord. Who are we, that we should controll the wisedome of our heauenly Father, in thus dispensing out his owne gifts, which are alwaies most freely bestowed, and can neuer by any be deserued? especially seeing the Lord is God onely wise, who alone knoweth both what is *meetest* for the *measure*; and when is *fittest* for the *time* for any to receiue grace from his hands, vpon whom it shall be his good pleasure to bestow any grace at all. It is not vnknowne to the Lord how depraued our nature is, how deeply infected and enuenomed wee are with most poisonfull and deadly corruption; so as it is hard for any grace to bee put into vs, which we shall not be found to spot and defile: wee are apt to abuse not only the gifts of nature which God hath giuen vs; but the supernaturall graces also, and gifts of his spirit bestowed vpon vs: yea euen this gift and grace of faith it selfe, which is a gift of gifts and grace most gratious that God doth bestow vpon those, whom hee loueth best; then the which none is either more pretious or excellent in selfe, nor none is more soueraigne or sauing vnto vs. Which howsoeuer it hath vertue in it, according to the naturall working thereof, to *purifie our hearts*; yet being once placed and planted in our hearts (such is the strength of corruption that it meeteth with there), as it becommeth polluted it selfe, and that with all other graces put into vs: as our best workes that doe goe from vs, and are done by vs, they all by being once in vs, and by comming so from vs, are but as *spotted and polluted cloathes* are. Let the Lord bestow this most pretious faith vpon vs, which is called the *faith of Gods elect* (which is so pretious, as whosoeuer hath once receiued it, can neuer

Heb. 5. 9.

1. Tim. 1. 17.

Why faith is not seene.

Acts 15. 9.

Isai. 64. 6.

Tit. 1. 1.

uer perish afterward), if alwaies vpon the first bestowing of it vpon vs, and at the very first being of faith in vs, we should vndoubtedly know that we had true sauing faith, which is auaileable euen in the least measure and degree thereof to saue euery soule that truly is possessed with it; it were possible, yea and that very likely too (vnlesse wee were better aided with a second grace giuen), that we might abuse this first, so as the knowledge thereof might cause vs become negligent in further vsing good meanes to attaine to greater degrees of faith and increases thereof, because we would thinke a little would be sufficient and serue our turne well enough. Contrary to that which he that is the author of our faith would haue to be done of vs, who setteth vs a worke euer to desire and daily to pray to God for the more encreasing of our faith. Euen as we are also willed not to be wanting to our selues *in building vp and edifying our selues in our most holy faith.* Iude 20. Not without iust cause then is it, that the Lord is found to take this vsuall course with many of his children, whom he full dearely doth loue; that in this point of hauing the assurance of their saluation by the liuely feeling of sauing faith to be in them, hee holdeth them off for a long time before he granteth them herein their desire; though they desire nothing more earnestly, and long for the finding and feeling thereof, euen to the very fainting of their hearts; giuing to them that which is most needfull for them to haue (which is faith to be saued), though withholding from them that which might be thought most comfortable for them to haue in regard of their owne feeling, namely the assurance of faith for saluation. And though the Lord knoweth that such his children desire to know nothing sooner, nor nothing more, then to know themselues to bee of that number that are appointed to life and saluation for euer; yet doth he see it fit not to acquaint them too soone with what hee either hath done for them, in the *free electing of them before euer the world had any beginning*, Eph. 1. 4. or what hee hath

hath now wrought in them, by putting faith into them, for the making their estate safe for euer, in the matter of their so much desired and longed-for saluation; because he well fore-seeth (such is our pronenes and readinesse to abuse, euen Gods best fauours and mercies bestowed vpon vs), that if we should know too soone, that all were wrought and made sure by God himselfe for our euerlasting saluation, we our selues would take little paines to make sure our owne saluation to our selues: whereas the Lord would haue this to be the worke of euery man, that we our selues should worke out our owne saluation, as with our owne hands, and that not without feare and trembling too. This is a worke inioyned vnto all, and a dutie that is to be done and practised by all, not onely of them that are the weakest younglings, that are but as infants in the faith, and *babes in Christ*; but of those also that are the *strongest* and of *ripest age*, that are *grauie men* in the faith, and haue attained to the greatest degrees therein. For though the Lord (as seemeth best to his wisdome) doth in a differing manner dispence of this grace of saluing faith to such, as shall be heires of eternall saluation: to some he giueth to haue a lesser, and to some to haue a greater measure therein; some to haue great doubting remaining with their true beleeuing; others to bee more comfortably perswaded, and at times also most vndoubtedly assured of their obtaining saluation with God for euer; and that with so great a certaintie and clearenes, as nothing can make them at all to doubt, or call the matter once into question; yet who so hath the greatest assurance of all, hath no such assurance, as will allow him to be carnally secure, or exempt him from *passing the time of his dwelling herein feare*, or free him from an awfull kind of trembling also, euen then when he hath his greatest comfort, and is in the midst of his chiefest reioycing; seeing these are both coupled and commended vnto vs to bee vsed together, *to serue the Lord with feare*, and *to reioyce with trembling*: which may occasion the very best meane

1. Cor. 3. 1. Eph. 4. 13. 14.

Rom. 8. 38. 39.

1. Pet. 1. 17.

Psal. 2. 11.

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to be idle nor vnfruitfull in the Christian conuersation, neuer to slacke their diligence; by adding vertue to vertue, still to make sure to themselues their eternall election, and neuer to withdraw their hand from the labour of this blessed worke, of euer working out their owne saluation, and that not without some feare and trembling also. Which if they should be wanting in, and faile to doe, and by abusing the assurance they haue at one time become secure at another, growing to presume by an ouer-weening that should be within them; there is no such promise to be found in the whole book of God made to any, that are most preferred in Gods fauour, and that haue allowed them the best assurance that may be, of their saluation for euer: but through such default, that assurance may be ouertaken with feare and trembling againe; yea, with a horrible feare comming vpon them, and they shaken with another manner of trembling, then before would haue been sufficient, and haue serued the turne. Wee reade of no mans faith better graced, or more secured, or vnto which greater promises were made, euen by our Sauiour himselfe, then was the faith of *Peter*, and profession that he made thereof; which was not onely approued of by him, but *Peter* was pronounced blessed for the same out of *Christ* his owne mouth, and the same secured by a most gracious promise made thereunto; that the gates of hell should neuer preuaile against it. Howbeit, when *Peter* began to presume, and to haue an ouerweening of himselfe, when hee became careleſſe and secure, neglecting by *prayer and watching* to safegard his faith, *he entred into tentation*, his faith was dangerously *winnowed*, and most soarely *shaken*. *David*, who was a man of an inuincible courage, and of a most noble and heroicall spirit, a man of that resolution, and so strongly holding fast the confidence of the hope he had in God, as he cared not for thousands, nor ten thousands of them that should set themselues against him; who *feared not*, though he should walke through the valley of the shaddow

The strong faith may haue feares and doubts.

Mat. 16. 18. 17. 18.

Mark. 14. 31. 37. 38. 68. 70. 71.

Psal 3. 6.

Psal. 23. 4. 6.

dow of *death*; but reckoned, that goodnesse and mercie should follow him all his daies, and that he should dwell vnder Gods protection in his house for euer. All this was during such time as he kept his integritie, and continued his diligence and paines taking in such religious exercises and holy endeauours, whereunto he had been wont to inure himselfe: which made grace so happily to grow in him, and his comfort so greatly to abound: But when he once came to giue ouer this so blessed a course, and began to grow careless and negligent in the best things, setting himselfe to seeke after his sinfull pleasures, and the satisfying of his lusts; when in his prosperitie his heart began to be lifted vp, & by an ouer-weening of his estate promised vnto himselfe, and presumed that he should *neuer be remoued*: then God *hid his face*, and with-drew his comforts from him, and how then became he *troubled*? then were the *ioyes* that he was wont to haue in God vtterly to seeke; then in stead of all that confident and comfortable boldnesse hee was wont to haue in his heart, fearefulnesse and trembling began to come vpon him, and an *horrible feare to ouerwhelme him*; then began the arrowes of the Almightie to be shot at him, which stooke so fast in his sides, that hee was made to *roare out* for the very disquietnesse of his soule; then he that was wont to call others to praise God for his mercies, began to doubt of Gods mercies for himselfe, whether they were not come *wholly to an end*; whether he were not *cast off for euer*, which in his haste hee did not sticke both to thinke, and also to speake. Yea, that great Apostle *Paul* himself, that elect and chosen vessell of the Lord, who so gloriously did triumph and insult ouer all the greatest enemies of our saluation that wee haue; challenging them all to doe their best and their worst, for doing vs any harme, and shutting vp that whole matter with that great assurance of faith, that constant resolution, that full and vndoubted perswasion, that there was nothing present, nor to come, that euer should be able to separate vs from the loue of

Pſal. 30. 6. 7.

Pſal. 51. 8. 11. 12

Pſal. 55. 5.

Pſal. 38. 2. 8.

Pſal. 31. 22.

Rom. 8. 33. 34. 35. 37.

God

God in Christ Iesus; hee was not voyd of all manner of weakenesse, he was not freed from all kind of fearing and trembling; but as haue other the seruants of God, hee had also his weakenesse which hee could not be freed from:

2.Cor.12.7.8. when *Satans messenger* was sent to *buffet* him, though he prayed earnestly vnto God for the remouing of the same:

Rom.7.24. he felt that strength of naturall corruption at sometimes ouer-mastering him, that made him crie out of himself, as

Acts 20.19. of a most miserable man: *He serued the Lord in all humilitie at Ephesus* (as himselfe saith) *with many teares and temptations*: he professeth, he was among the Corinthians *in weakenesse, in feare, and in much trembling*: he saith, when

2.Cor.7.5. he was come into Macedonia, hee had *no rest in his flesh*, but was *troubled on euery side*: he met with *fightings without*, and felt *terrors and feares within*: he had care, and took paines as well as doe other the seruants of God, to looke to the maine point of the safetie of his owne saluation, by

1.Cor.9.27. *taming and keeping vnder his owne body*, and bringing it into *subiection*, left by any meanes when he had preached vnto others, *he himselfe should become a cast-away*. It is not for

None must be secure. any then (let their assurance be what it will be) to cast off all manner of feare or care, but let euery one that thinketh he standeth, take heed that he fall not: nay, he that standeth indeed, and standeth by faith, yet let him listen to the

Rom.11.20. counsell giuen by the Apostle, *thou standest* (saith he) *by faith, be not high-minded, but feare*. Though such cannot fal finally away, and their faith faile for altogether; yet may they fall so fearefully, and into such a decay of their faith, as in regard of their owne feeling, the comfort of their faith may be wholly gone and lost for a time: yea, and it is possible (so lamentable may their fall be), that for so great a degree of assurance of faith and measure of comfortable feeling, as they had before, they shall neuer haue againe, nor during their whole life-time fully recouer all their losses, which they haue sustained by so wofully falling. And who would not feare and tremble, if it were but at the thoughts of this thing, that through a mans

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owne careleſſe negligence, ſuch a caſe as this may too truly befall him? This then is the work which euery one, bee hee weaker or ſtronger in the faith, muſt be ready to put his hand vnto, and muſt neuer be willing to pull his hand from it againe, after hee hath once begun to fall a working, namely, to worke out with feare and trembling his owne ſaluation. Not that the ſaluation of any doth depend vpon the worke and labour of his owne hand; for it is a thing put out of all queſtion, that no man can redeeme his owne ſoule, or make agreement with God for his ſinne: it coſt more to redeeme a ſoule, then the whole world either hath, or is worth beſide; ſo that he muſt *let it alone for euer.* God in his infinite loue hath prouided vs a redeemer, and ſent vs into the world a *mighrie Sauiour*, that hath been perfectly able *by himſelfe* alone to ſaue all that will come to God by him; and this worke he hath fully finiſhed, and ſo hath perfected and accompliſhed this worke of our ſaluation, as in it ſelfe it is moſt ſafe and ſure. But he that hath thus purchaſed and prepared ſaluation for vs, howſoeuer hee keepeth in his owne hand that, which he ſo dearely hath bought and paid for; yet hath he preſcribed and appointed a way, which muſt bee taken of vs for the comming by it, if euer we deſire to haue the comfort of the fruition of it; he hath ſet vs a *race to runne*, and a *courſe for vs to finiſh*, at the end whereof he hath laid the *crowne of righteouſneſſe*, and this eternall ſaluation, as a rich recompence of reward for the trauel that ſhall be taken therein: but ſo, as except that race be run all out, and that courſe *be fully finiſhed*, there is no looking for any to be ſaued. Euery one therefore muſt fit himſelf with the Apoſtle, *ſo to runne as he may obtaine*, endeauouring with him to fight a good fight, to finiſh his courſe, and to keepe the faith; and ſo he may make reckoning to weare the crowne, when thus hee hath won it by ſuch a lawfull kind of ſtriuing.

Phil. 2. 12.

Pſal. 49. 7. 8.

Heb. 7. 25.

Coloſſ. 3. 3.

2. Tim. 4. 7. 8.

Phil. 3. 13. 14.

Heb. 12. 1.

1. Cor. 9. 24.

2. Tim. 2. 5.

Q. *Seeing you haue rendred this as a probable reaſon, why the Lord doth many times withhold from ſome of his*

children the comfortable feeling of that ſauing grace of pretious faith, which by the worke of his ſpirit he hath once wrought in them, and ſhall neuer more (till ſaluation it ſelfe be obtained) be taken from them, though they cannot ſo feele and apprehend the ſame: namely that they might hereunto giue all diligence to make their election ſure, and by their painfull endeuorrs worke out their ſaluation, euen with feare and trẽbling. And ſeeing vpon this occaſion you haue begun to ſhew how needfull a worke this is for euery one (without exception of any, be they ſtronger or weaker) to put his hand vnto, and diligently to be imployed about. I pray you before you goe from this point, ſhew ſomewhat more particularly, what is to be done by euery man that would worke out his owne ſaluation, thereby the better to get comfort to his heart, and to ſuccour and ſuſtaine the faith that is in him whereby he beleeueth, or deſireth to beleeue better, to be ſaued in the end?

What is to be done for getting more feeling of faith.

A. This is the worke and trauaile that euery ſuch a one muſt principally ſet himſelfe about, and neuer giue ouer to be laborious and painfull therein. Firſt and aboue all things he muſt take paines and beſtow labour about his faith. If he thinkes he hath it not, he is by all poſſible meanes to ſeeke to get the feeling of it, and to get daily increaſes in it: and when hee hath once obtained it, his labour muſt be no leſſe to keepe and maintaine the ſame, that it may not faile him in his greateſt neede. This is

Iude 3.

ſaid to be the *worke of God*, and the *chiefeſt worke* that he

Iohn 6.29.

would ſet vs about, if wee would haue the queſtion anſwered from out of Chriſts owne mouth. When faith is thus gotten and well prouided for, then is he foorthwith to ioyne *vertue with his faith*, and to learne the courſe and

2. Pet. 1. 5.

way of a godly life; ſtanding and enquiring after the *old*

Iere. 6. 16.

way, which is the *good way* that hee may walke forward in it; doing wiſely in that perfect way, by ſetting *ſtraight ſteps to his feete*; ſtill walking before God in the *vprightnes of his heart*; and euer pondring the path of his feete,

Pſal. 101. 2. Prou. 4. 26.

ſeeing that all his waies *be ordered aright*. And hauing

Matth. 24. 13.

thus

thus well begun, he is to hold out to the end without any letting, still labouring to encrease more and more, as hee hath receiued how to walke and *please God:* that his way in well doing may be as the way of the light, which shineth cleerer and cleerer till *the perfect day come.* He is to labour lustily in putting forward himselfe, euermore gathering strength as hee goeth on in his way, till hee hath finished the whole taske that is put vpon him, and till all may be done that is required of him. For which purpose let him looke vpon that worthie leader that hath so well led the way before him, and so follow on, doing herein as hee hath him for an example: (I meane the Apostle *Paul*) let him euer *forget* the things that are *behinde*, and reach foorth and *straine on* to the things which are *before*, pressing hard towards the marke, and contending with all his might for the price of the high calling of God: neuer turning head for any opposition of enemies, that will (like as did the Amalekites) come out to make resistance, and seeke to let and stop him in the way from going on in such a course: but arming himselfe with the *armour of righteousnesse* (on the right hand and on the left) be alwaies prouided to *fight that good fight of faith*, and make readie to partake in the afflictions of the Gospell, since none can make reckoning without *suffering persecutions* to hold out in well doing. And thus hauing finished all things, and ouercome the whole labour of this worthie worke in working out his owne saluation, let him be assured that when his worke is well brought to an end; then shall his full felicitie most happily begin, then shall the wages of his worke be fully paid him, and that recompence of reward be giuen that will fully answere all the expectation of his hope, and farre goe beyond all that euer he could looke for too; then shall he receiue the full end of his faith, euen the fruition of that saluation whereof before he had the promise. And faith being thus come to an end, from beleeuing he shall come to hauing, and to enioying of that which he beleeued,

1. Thes. 4. 1.

Prou. 4. 18.

Phil. 3. 13. 14.

1. Cor. 6. 7.
1. Tim. 6. 12.
2. Tim. 1. 8.

2. Tim. 3. 12.

euen his promiſed ſaluation, and that eternally in Gods kingdome.

Q. *This is indeed a happie end of a hard labour, and a royall amends for all paines that haue bin taken in the Chriſtian courſe, all the daies of a mans life time: but what is this to the ſtrengthening of a mans faith, or to the furthering of his comfort while he doth liue? or how doth it helpe a man to better aſſurance of his ſaluation againſt feare and doubting?*

A. Yes doubtleſſe; this worke yeeldeth ſweete comfort, it will quit well all the coſt of whatſoeuer paines ſhall be taken about the ſame; a man may very comfortably reape and eate the fruite of theſe his holy labours, euen all the while he is in the trauaile of them; who working the worke of God, by labouring to beleeue for the obtaining of ſaluation, and ioyning vertuous liuing with his true beleeuing, the more laborious hee is in taking paines about this worke, and the better it is wrought, the more doth his comfort increaſe: (the confidence of his hope euer growing ſtronger, as his life is found to be made better), if to *faith* be added *vertue*, and to *vertue knowledge*, and to *knowledge temperance*, and to *temperance patience*, and to *patience godlineſſe*, and to *godlineſſe brotherly kindneſſe*, and to *brotherly kindneſſe loue* (ſeuerall labours to be beſtowed about the ending and finiſhing vp of the whole and great worke of our ſaluation): if theſe things be in you (ſaith the Apoſtle *Peter*) and abound, as you ſhall not be *idle and vnfruitfull*, ſo ſhall you be ſure *neuer to fall*. There is a common and moſt dangerous diſeaſe that taketh hold of the whole ſtocke and race of all mankinde, wherewith all are tainted and infected without exception of any (he only being excepted, that is higher then the heauens, and euer ſeparated from ſinners); which is the harder to be holpen, becauſe it is an hereditarie euill, and wee haue taken it from our parents. We all are ſicke of that ſore diſeaſe of the falling ſickneſſe; we are in danger of falling in euery place; we know

2. Pet. 1. 5. 6 7. 8. 10.

Falling ſickneſs.

know not where, we know not when, nor wee know not how wee may fall. How would men troubled with that kinde of diſeaſe make of a receipt, that were good againſt the falling ſickneſſe to keepe them from falling? *Peter* hath here giuen vs ſuch an excellent receipt, as will make a preſeruatiue remedie moſt ſoueraigne to keep vs from falling: we may be bold vpon it the better, and the more comfortably receiue it from his hands, becauſe hee that preſcribeth it was one that was ſicke of the diſeaſe himſelfe, and that fell grieuouſly, and yet was cured of it. The remedie is made of theſe ſimples that are here ſet downe. How then are theſe graces worthie the looking after, that wee may gather them and get them (the greater quantitie is euer the better), and put them all together, that they may haue their kindly working in vs, and wee by them may ſo worke in our owne ſaluation? How comfortable is the labour wee take about them in daily practiſing of them, ſince *Peter* doth warrant vs that ſo long as we are found ſo doing, wee ſhall be ſure neuer to fall? If after this manner then we ſhall keepe a working, we ſee that good aſſurance may be gotten by our ſo doing, and we ſhall be ſure comfortably to worke out our owne ſaluation, till that which is moſt ſure in it ſelfe be alſo fully aſſured vnto vs. The further a man goeth holding on this courſe, and keeping ſtill his hand at this bleſſed labour, as his ſaluation doth ſtill gather vpon him, and is much *neerer* vnto him then when he *firſt* beleeued; Rom. 13. 11. ſo doth hee by thus proceeding gather alſo vpon his owne ſaluation, and faſteneth euery day better hold vpon the ſame: for to be more vndoubtedly aſſured of obtaining it in the end, ſo that the longer hee thus liueth, the more comfort he ſtill reapeth, and the more groweth hee to bee ſetledly confirmed in that that he firſt beleeued.

Q. *But if the working out of our owne ſaluation, after the manner as you haue ſpoken, would bring vs any comfort, or further increaſe our aſſurance of ſaluation: why doth the*

Feare and trembling needfull.

Apostle adde, that we must doe it in feare and trembling?

A. That feare and trembling which the Apostle there speaketh of, is not contrary to the boldnesse of faith, or to the assurance of saluation, and of God his vnchangeable election: whereby those that are once knowne to be the Lords, are sure for euer to remaine his: but dependeth rather vpon these, and is to be ioyned with the same. For as the saluation of the faithfull is safe and sure in it selfe: so hath the Lord appointed, that in such as shall be saued by meanes of this awfull fearing and trembling, which as a double bridle holdeth them hard in, and keepeth them from sinning, and by this carefull endeauouring and working the things that are good and meet to be done; both that same assurance of saluation shall be euer maintained in it selfe, and likewise be made the more sure vnto them that are most strict to hold on in this course, and keepe themselues close within the compasse of these lysts and limits thus set them, without daring once wilfully to aduenture any way to breake out of them. This feare and trembling may well haue (and indeede ought to haue) this good and holy vse to humble vs, and to breede a watchfull circumspection and care ouer our selues in all our waies, and cause vs by a holy iealousie of the hidden corruption that is within vs, and of the many infirmities that hang about vs, to preuent the danger of those sinnes that otherwise we might fall into: but not wholly to dismay vs, or put vs out of heart, which might enfeeble our hands to goe on with this worke. This should worke a care that may driue away securitie, not a feare to take away the boldnesse of faith; but a feare of falling into sin, lest thereby we should offend our mercifull father, and he hiding his countenance, we should then become troubled, and loose our former comfort: not a feare of falling from grace, and from out of Gods fauour for euer, that so he should take his mercy from vs for altogether. Feare and trembling in the working out of our owne saluation may stand vs in this stead, the better to looke about vs, that

that nothing be wanting which is necessary in this respect to be done, lest we should faile in the end, and fall short of our reckoning. When wee haue once begun to take vp this course, and are entred vpon that way that should bring vs to life and happinesse; or passing on with feare and trembling as wee are a going, may become a good meanes to cause vs to *set straight steps, and make euen paths to our feet, lest that which is halting should be turned out of the way.* They may well serue as two sharpe spurres to both our sides to pricke vs forward, and cause vs to trauell the harder, & ply vs the faster, making speed in our way, lest we should be cast too much behind; or so runne, that we should not obtaine. Our case by our sinning, and by Gods mercy prouiding a remedie to saue vs from perishing (if we will looke out for it in time) is not vnlike the case of one among the Iewes, that had vnwillingly slaine a man, and Gods mercifull indulgence vnto such a one for the sauing of him, by appointing Cities of refuge for him to flie vnto, that there he might be rescued and saued out of the hands of the reuenger of blood: now we may well thinke there was no need to bid such a man runne to that Citie; for if he were taken before hee came thither, he was in danger to be slaine: and though he ran toward that Citie neuer so fast, yet wee may easily conceiue he ran not without feare and trembling all the way as he ran, lest the reuenger of blood should haue ouer taken him before he should haue gotten thither. So is it with vs; Christ is our onely refuge and *propitiation for our sinnes:* if we be taken out of Christ, we are lost for euer. Should we not plie vs then with all possible hast to get vs vnto Christ; and labour with the Apostle, aboue all things in the world to take such a course as we may be *found in him,* not hauing our owne righteousnesse, but the righteousnesse which is by faith in his name? Now who shall be found to be in Christ, but those that shall be found walking in this good way; *not walking after the flesh, but after the spirit?* haue we not cause then by faith

Heb. 12. 13.

Deut. 4. 41. 42.

1. Ioh. 2. 1. 2.

Phil. 3. 9.

Rom. 8. 1.

to get vs into this way with all the speed that may be, and to ply vs as fast on in it after wee be once entred, as possibly we can? and will any blame vs if we doe not all this without feare and trembling, seeing there is so much danger on euery hand? For if either wee should mistake the way at our first entring, or goe out of the way againe after we had once well begunne, or slacke our pace as we are a going, that heauen gate should be shut before wee come, all were lost with vs, and wee were vtterly gone; if we had a thousand liues they would perish all without any redemption. Is not feare and trembling then worthily remembred by the Apostle in this case; and not without great neede commended vnto vs, which are so good helpes for vs, and fit meanes to remedie all this, that will not suffer vs to abide secure, but stirre vs vp with all carefulnesse to looke well about vs in euery respect? And where it is conceiued that such fearing and trembling would hinder our Christian reioycing, and dash all our comfort; let mee adde this for a conclusion about this point; that as the sweetest ioyes doe many times spring out of the bittrest griefes, and out of the lowest bottomes of the deepest sorrowes, the highest springs of the liuelicst and most lasting comforts doe oftentimes fall out to be found and fetched forth: so out of this feare and trembling, left in any thing wee should be wanting that were needfull to be done for our attaining to saluation, a most comfortable boldnesse and most solide assurance of our firme standing in the state of grace and saluation, will at the length bee fetched and wrought out as by a strong hand. For what should make vs to doubt or cause vs to feare any more, if Gods spirit hath pronounced peace to all such as walke according to the rule that himselfe hath set downe for their direction, giuing his word and promise that there shall bee no condemnation to such, as walke not after the flesh but after the spirit. And our owne consciences which haue been witnesses with vs in all our wales, are ready to com-

Gal. 6. 16.

forts

fort vs in this behalfe, and to say for vs, that such hath been our most vsuall and most ordinary course: who shall then stand vp to make vs afraid; or what should hinder the stablenesse of our comfort, and the assurance of our peace? Nay, hauing warrant from God to goe with this message, and to say to him that walketh in his righteousnesse, *it shall be well with him:* I would meeting with such, greet and salute them: as did the children of *Beniamin* greet and encourage *Dauid*, saying, Thine are we *O Dauid*, and with thee thou sonne of *Isai*, *Peace, peace be vnto thee, and peace to all thy helpers, for thy God helpeth thee.* Isa. 3. 10. 1. Chro. 12. 18.

Chap. VIII.

How faith is discerned, and the true being thereof made manifest, both to the beleeuer himselfe, and to others.

Question.

NOw if it please you to returne againe to your former speech you were in hand with, I would be glad to heare somwhat more of that point: how faith (which you haue said) may haue a being in a mans heart, when yet it is not felt, commeth at all to be discerned; and how at length the true being thereof may be made manifest?

A. When the seed of God his Word, which is immortall and abideth euer, whereof this precious faith is begotten, is once sowne in our hearts, and becommeth so blessed there, and prospered from aboue, as it shooteth out this blessed bud, and causeth this pleasant plant of saluing faith (how tender soeuer it may appeare to be at the first), to spring vp as from a most sure lasting and liuely roote, full of sappe and good nouriture, so to feede and cherish it alwaies, as it can neuer die afterward, till wee *How faith is discerned.*

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be ſaued. In whom it is ſo planted, that this ſauing faith hath once giuen vnto it a ſound beginning of the true being therof, that it is now habituated and incorporated into the minde of the true beleeuer (which is called the firſt act of faith); when (I ſay) we once become to haue the habite of this grace put into vs, and ſoundly planted and ſeated in our hearts: the knowledge of this (if it can be truly diſcerned, and vndoubtedly faſtened vpon), is queſtionleſſe the ſureſt and ſafeſt to truſt vnto, for them that are able to find out ſuch a work thus to be wrought in them: for this worke being once done, is neuer to doe againe, becauſe it cannot be vndone for euer any more; for ſuch grace once truly had, neuer faileth the hauer afterward, it being a part of the regeneration and new-birth of a Chriſtian, whereby power is giuen vnto him to become the Sonne of God; now once borne the child of God he remaineth ſo euer, he is no more to bee borne againe the ſecond time: euen as Baptiſme (the outward Sacrament of the new-birth) is once onely adminiſtred, and ſo is ſufficient for all our whole life time, and is no more reiterated at any time againe. But though this bee the ſureſt, yet becauſe it is the hardeſt to finde out, otherwiſe then by the ſecond act, which is the more liuely and effectuall working of this grace, the ſame is moſt euidently and manifeſtly diſcerned and made knowne, to haue a true and liuely being in that ſubiect, wherein ſo effectually it is ſeene to haue that manner of working. Euen as it is a farre readier and eaſier way for one to know in himſelfe, or make manifeſt to another that hee hath life in him, and is indeed a liuing man; by ſpeaking, by walking, by working, and doing the actions of one that is liuing: then by the apprehending the time of his firſt conceiuing or quickening in the wombe; or of his firſt entring into the world when hee was new borne. Therefore it is vſuall in the Scripture for men to bee directed in this caſe, to find out and manifeſt their faith by the fruits and workes that it doth bring forth: to diſcerne

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the fureneſſe of their graces, by the effectualneſſe of their operation, and by the ſoundneſſe of all that which is ſeene to come from them: euery man being willed to conſider his owne wayes in his heart, and to looke vpon the workes of his hands, and thereby to giue iudgement how the caſe doth ſtand with him as touching his ſaluation. Which is an eaſie way of triall, and ready courſe taken to finde out this matter by: for euen a blind man will truly iudge by the effects which hee can ſenſibly feele, the certaine and vndoubted being of ſuch a thing as neceſſarily doth cauſe ſuch effects as he ſo doth feele, though in regard of his blindneſſe he cannot ſee the ſame thing, nor diſcerne where it ſhould bee. As bring him to the fier, and let him feele the heate thereof, he will as certainly apprehend, and as vndoubtedly conclude that there is fier, as thoſe that by ſeeing it, are able by their ſight beſt of all to diſcerne it. And otherwiſe without a feeling of ſome manner of the working of faith, I thinke it to be moſt rare and difficult for any to finde that he hath faith in himſelfe at all. I denie not but faith may haue a being, where the working of it is not felt; but ſo long as the working of it is not felt, I hold that the being of it is not found; and doubtleſſe true and ſauing faith hath no ſooner giuen vnto it a true being at all, then it hath alſo giuen vnto it ſome kind of acting and working together with the being at the very ſame time, though not alwayes ſeene. For it is a liuing and a liuely faith, and not a dead faith, which muſt be a ſauing faith: now in euery thing that hath the being of it in life, there is an act of liuing in that thing that hath ſuch a being: and as the Apoſtle ſaith, that workes are to faith, as is the ſpirit and breath of life to the body: and concludeth thereupon, that as the body without the ſpirit is dead; ſo faith, without ſome kind of working and operation, is dead alſo. It is true a body may haue life remaining in it, though the ſpirit and breath of life cannot be ſeene nor perceiued to haue any ſtirring or motion at all in the ſame; but then that

Faith may be without feeling.

Iam. 2. 26.

that remaining of life, and being in this world in such a body, is neither found nor felt by it selfe, but in such an exstasie seemeth to it selfe to be as in another world; neither is iudged by others that looke vpon it, to bee otherwise then if it were truly dead, and had no life at all in it: and yet for all this such a partie hauing his life still remaining in him, may recouer and get strength againe. Thus may it fare with sauing faith in the heart of a true beleeuer, it may haue such weakneſse come vpon it, such faintnes and feeblenes may ouertake it, it may fall into such an exstacie, and into such qualmes and swoundings away, that shall so stint the sensible working thereof, as no remainder of the life of it, by any working that can be perceiued to come from it, may either be felt by the hauer, or any way discerned by the beholder that standeth & looketh vpō such a weak Christian so fallen & fainted away; and yet for al that, true faith is alwaies liuing faith, hauing euer the truth of life, and being remaining in it, though many times with much fainting, yet neuer wholly failing for altogether.

Q. *But if I may be so bold as to leade you on a little further in this digreſſion from your former ſpeech, before you returne to it againe; I demand (if it be poſſible, that it may fare thus with ſauing faith in the heart of a true beleeuer, that it may remaine in life and being, when there can be perceiued no manner of operation and working to come from the ſame), how that will ſtand true which you affirmed before, that faith hath no ſooner giuen vnto it to haue life and being, then it is alſo in hand with ſome kind of action and working, which doe neuer ceaſe ſo long as that remaines to be: for what kind of working can you ſhew faith to be in hand withall then, when it is in ſuch a caſe, as laſtly was mentioned and ſet downe?*

A. Euen the worke of liuing, as I ſaid before, it is in hand with the continuing of the act of life, till life it ſelfe ſhall ceaſe to be (for life ſo long as it laſteth, is a continued act of that that ſo hath life in it), and beſides by this meanes of the liuing of it that is in hand, with another

ther most blessed and happie worke of the preseruation of the soule in which it liueth, that it may keepe that safe from perishing for euer, so long as that may haue any abiding and remaining in the same. The liuing and being of pretious faith, how weakly so euer, it doth liue in the heart of a true beleeuer, standeth that soule in as great stead (so long as it abideth in it) as doth the spirit of life, or the liuely spirit stand the body in stead so long as it remaineth and abideth in the same: which being that golden clasp which handfasteth the soule with the body, keepeth the body from being a dead carkase; and is as salt to keepe the body sweete (so long as it abideth in it) from stinking, rotting and corrupting, which quickly otherwise it would doe, if it were once dissolued and gone from out of the same. So doth true and sauing faith, which is the golden button and clasp of our soules, that claspeth and handfasteth vs vnto Christ, and will neuer let goe the hold that it hath of him, till he hath taken vs to himselfe, and set vs safe in his kingdome, past all peraduenture of more miscarrying. So long as this faith liueth and hath any being, it assuredly preserueth that soule, in which it so liueth, from all possibilitie of euer perishing; yea though it should abide in the heart of a true beleeuer in all such weakenesse, as before was spoken of, vntill the very time of the dissolution of the soule and the body; and that a true beleeuer should dye in all that weakenesse and feeblenes of his faith: yet were it not possible that such a beleeuer could miscarrie, because he dieth in Christ his faith, holding him fast in Christ, and holding Christ fast to him; faith being of that nature that hauing once taken hold of Christ, in the greatest weakenesse that can come vpon it, it neuer letteth goe the hold it hath taken (though being benummed for a time by some disease of tentation, it may not feele the hold it truly hath), till that soule be saued that once hath entertained it, and had it abiding and dwelling therein; it dieth not in death, till it seeth that soule that so hath it to be

Weakest faith saueth.

be put into life. And to ſhew yet further, how mightie and powerfull this grace is to ſaue euery one that doth truly beleeue, it dealeth with vs and for vs towards Chriſt in the office that it hath to ſaue vs by Chriſt, as Chriſt himſelfe dealeth for vs towards God his Father, in being our Mediatour, that wee might be brought to God by him. Now we know he neuer will giue ouer the office of his Mediatourſhip for vs, till hauing finiſhed all things for the perfecting of the worke of our full ſaluation, putting downe and ſubduing all the enemies that wee haue vnto the very laſt of them all which is death; drawing vp all his members euen to the laſt and to the leaſt that belong to his body, himſelfe being the head, that all together may be glorified with him; and then ſhall be the end of this his office of Mediatourſhip in the manner as now he doth execute the ſame, and neuer till then: when the kingdome ſhall be deliuered vp euen to God the Father, and he himſelfe as Mediatour become ſubiect vnto him that put all things vnder him, that God may be all in all: we being inſeparably ioyned to him, and vnto God by him, that ſo we may raigne for euer in his kingdome. After ſome ſuch manner doth pretious faith, which is the faith of Gods elect, diſcharge the office aſſigned vnto it. Chriſt is the only Sauiour of mankinde, *there is no name giuen vnder heauen whereby wee can be ſaued, but only by him*; he alone by *himſelfe* hath fully perfected and finiſhed that worke of our ſaluation, and by the price of his bloud hath purchaſed eternall redemption for vs at the hands of God his Father. The benefit of this purchaſed redemption is effectually communicated only to ſuch as doe truly beleeue: whom hee mindeth to beſtow ſaluation vpon, hee neuer faileth to giue faith vnto, that they may haue a hand to receiue that which he hath a heart moſt freely and willingly to beſtow: the office of faith is to apprehend Chriſt, and neuer more to let him goe: to lay hold of ſaluation which Chriſt bringeth with him, and neuer to ſee it loſt till the

1. Cor. 15. 24. 28.

Act. 4. 12.

ſoule

soule be set safe for euer, into which for this purpose it is once put, and wherein it was wrought at the first. Faith is most faithful in discharging al the trust ỳ is thus cõmitted vnto it; and performeth to the full, the office that it is appointed vnto: for which cause it setteth vpon our enemies that would let our saluation, and neuer giueth them ouer, till it hath subdued them: it repelleth what would hurt vs; it remoueth out of our way what would hinder our good; it feareth not our arch enemy, the diuell himselfe, but couragiously and stoutly it dareth set vpon him, and encounter him, and buckle with him, and faileth not to foile him, and in the end most valiantly and victoriously to triumph ouer him, conquering him in the combate, and forcing him to flight: it dareth take the whole world to task, & ouercome it too in the end; *for this is the victory whereby we ouercome the world, euen our beleeuing:* it stoppeth so the mouth of the Law, and putteth sinne so to silence, that they can haue nothing to say against vs: it iustifieth the soule in which it is, and setteth it at peace with God: it bringeth vs vnto Christ, and so ingrafteth vs into him, as it suffereth vs not euermore to be separated from him by any kind of dis-union that can happen: it purifieth and purgeth the heart while we liue: it comforteth and cheareth the heart, when we come to die: it once being entertained of vs, abideth with vs for our safetie and comfort, euen to the end: it neuer giueth vs ouer, so long as wee haue a day to liue; and when death that must part vs doth appeare, it yeeldeth not to death, till we bee put into life; and lets vs not goe, till it hath resigned vs vp vnto Christ, who then taketh vs to himselfe for euer out of the hand of faith. Thus faith hauing finished the whole worke of our saluation, that was to be done by it, and brought it to so happie an end, it then taketh a most sweete and happie farewell of vs for euer after, as not being able any more to stand vs in any further stead. Oh happie and blessed work of faith, that it thus doth worke for vs! Oh grace most gracious and precious indeed of saning faith, which being once

Power of faith.

Iames 4.7.
1. Pet. 5.9.
Eph. 5.4.

once giuen to the Saints, they can neuer valew the worthinesse of the gift that is so giuen, nor the good will of the giuer, that most freely hath bestowed it, who can neuer be enough loued of vs, nor his name sufficiently magnified by vs, and praised for the same!

Q. *I will with-hold you no longer, by moving any further questions hereabout; nor draw you any further away from going on to speake your iudgement about that matter you were in hand with; namely, how faith which is a spirituall grace, that is inwardly seated and rooted in the heart, commeth yet at the length to be plainely discerned, and made manifest. But I desire to know further your mind in this, what you thinke to be the readiest and best course for a man to take, that is desirous to worke out his owne saluation, and make his election sure, whereby to find out that he hath sauing faith, euen that precious faith, which is the faith of Gods elect?*

Vsuall triall of faith is by life, not heart.

A. I find, that the most generall course in the Scriptures throughout, taken by the Spirit of God himselfe (who is onely wise, and searcheth the heart and the reynes, and knoweth all men throughly both behind and before, within them and without them, what they are in most exact manner, so as nothing can escape his knowledge), when he would make the hid things of mans heart manifest, and would make men either knowne to themselues, or manifest them what they are vnto others, or would ouercome them himselfe, and conuince them to be such, as he doth challenge them for, and charge them to be, what time he doth enter into plea with them, or hold and maintaine any controuersie against them; that then his course is to put this more vpon the triall of such mens liues, then vpon the disposition of their hearts; more to stand vpon what is seene to come from them, then to stand arguing the case, whether it bee true that they say they haue, or haue not this or that vertue or vice within them. Like as it will also be the course, that the righteous Iudge of the whole world will take in that great assize (according as himselfe in part hath made it knowne afore-hand vnto

vs),

vs); when all men shall be made to appeare, and shall bee put vpon their last triall, euen the triall of life and of death, the triall will passe, and the iudgement will bee giuen vpon them, either for guilty or guiltlesse, not so expressely according to what hath been in their hearts, as according to what hath appeared in their liues, and what hath been found to haue been the deed and workes of their hands, as namely, he telleth vs, *they that haue done good, shall goe into life euerlasting*, and they that *haue done euill vnto euerlasting fier*; and it will be said, go you cursed, you gaue me no meat, you did not visite me: come you blessed, you fed mee, and you clothed mee. And this is that which the Apostle also saith, wee must giue an account, according to that *we haue done in our bodies*. Hee saith not, according to that we haue had dwelling, and abiding in our hearts: for the plaine manifesting of the one will be sufficient and enough, to make the other well enough knowne: So that though we are not iustified by our workes, yet shall we be iudged by them, they being the infallible testimonies of our vnfained faith in Christ Iesus; and though workes doe not iustifie vs, yet workes doe iustifie that, that must iustifie vs, euen our faith by which we beleeue to be saued; that it is a liuely faith, and a faith that is not fained: therefore doth *Iames* bring forth his workes to manifest his faith by, as the directest course that can be taken, and the most ready to haue faith made knowne by. Now if any thinke he can doe otherwise, and without workes get his faith, to which he trusteth to be manifested and made knowne to bee God; hee calles him forth to doe his best, in shewing how that can bee performed: shew me (saith hee) thy faith without works, and I will shew thee my faith by my workes. Which he so speaketh, not that any can possibly do it, but that their folly may the rather be laid open, and the more discouered that so doe thinke it. They bee the workes which come from faith, that must both shew faith, and iustifie it to be true. Faith is operatiue, and worketh by

Iohn 5.29.

Mat. 25.34.41.

2. Cor. 5.10.

Iames 2.18.

Gal. 5. 6.

loue: if any will find out faith, let him seeke after the measures of his loue to God, and to his Saints. If any would know whether hee bee elect or no to eternall life, let him gather the knowledge thereof from the effectualnesse of his calling and sanctification of his life: for by these *Peter* leadeth the Christians as by the hand to the finding it our. We must not soare aloft, to know whether or no we be elected. If any man would know whether the Sunne shineth or no, let him looke vpon the ground, to see the reflexion of the Sunne-beames from thence, and not vpon the body of the Sunne, which will but dazle the more his sight. As then we gather the cause by the effect, the paterne by the picture, and by the forme of a seale printed in waxe, we easily vnderstand what is the very forme and fashion of the seale it selfe: so by the true and proper effects of liuely faith, we conclude the existence and being of true faith it selfe; and the same effects like seales, doe imprint and stampe the image of Gods election in vs.

1. Pet. 1. 2.

Q. *But may not faith as well bee found out by the causes which causeth faith, as by the effects which faith worketh and bringeth forth. As for example, the publication of the promises of the Gospell made to poore sinners, calling all that are wearie and heauie laden with the burden of their sinnes to come to Christ, promising they shall bee eased, and promising that all that doe beleeue in Christ, they shall neuer perish, but haue euerlasting life; and withall commanding vs, that wee doe beleeue in the name of Iesus Christ, the Sonne of God. Now if with the publishing of such promises out of the Gospell preached, and declaration of such a commandement giuen, the Spirit of God (who is the onely efficient cause and worker of this grace), shall be pleased to ioyne his owne working with the word of that preaching, and so open a doore of faith to the poore sinner that heareth such promises, as he shall not onely assent vnto them, but lay hold of them also, and assume them to himselfe, and taking God at his word, beleeue indeed that hee shall haue his sinnes pardoned, and his soule for euer saued. May not a poore sinner so beleeuing find out this*

1. Iohn 3. 23.

way,

way, that he hath true faith indeed, without any further inquiring, or making any more question about the same?

A. Yes doubtles, and no way better then thus, if so be he can after this manner, apprehend and feele that so he doth beleeue; for now he hath set his foot vpon that rocke, that will neuer faile vnder him, but beare vp his whole building, and giue him a sure standing for his faith to rest vpon, now hath hee come to the very ground worke of his beleeuing, and hath laid open to himselfe the foundation to the bottome, whereupon his faith is set so firme & sure, that it is not possible it shall bee moued to the ouerwhelming thereof for euermore. And therefore he may comfortably cheare vp his heart (as did the Apostle) against euery obiect of feare or discomfort, that might stand before him at any time to dismay him, and say with him, I am not ashamed, neither doe I passe at all for this, *for I know whom I haue beleeued*, and vpon what I haue grounded my so beleeuing; and I am perswaded, that hee that hath thus promised, is both able and faithfull to doe that he hath promised, and that hee will also performe it. But if it be well marked, this faith euen by this search, is not found out by the causes alone, but by that which is caused by it, and by that which it is in hand with to effect, and worke in the heart of that beleeuer in whom it is so wrought; for it is in hand with this worke, to bring the sinner to his Sauiour, to ioyne the soule that hath sinned to Christ that hath saued it, by an vnseparable vnion, that shall neuer more bee parted: yea, to take such hold of Christ, as hee may dwell in that heart for euer. And can there be a greater, a more powerfull, or more comfortable worke wrought by faith in a mans whole life-time, then this hand-fasting of Christ, and the beleeuer once for euer together? and can there a more blessed effect euer flow from faith, then so to apprehend Christ by our beleeuing in him, that now with *Peter* we doe so beleeue and know him to be our Sauiour, as we can goe away reioycing, and chaunt it out with the Spouse, in that Song of Songs, *My*

Faith knowne by causes.

2. Tim. 1. 12.

Cantic. 2. 16. & 7. 10. *beloued is mine, and I am his, and his desire is vnto me.* Howbeit, it is not euery bodies case for faith thus to manifest it selfe in them at the first, so soone as euer it hath any manner of being at all in the heart into which it is put, euery body that haue faith, cannot thus clearely and readily find out the faith, that they haue so soone as they haue it at the first, neither yet at all times after they haue once truly receiued it, when they would be glad to haue the comfort of it. The faith of euery one commeth not to grow vp so speedily, and to attaine to that ripenesse of the sudden, as they that haue it can haue such present refreshing by it, and the like benefit to shelter and shaddow themselues vnder the comfortable couering and shaddow thereof, in the feruent aking and fainting of their hearts, as had *Ionah* vnder the shaddow of the Gourd, which God made to grow vp in a night, and prepared ready against the morning to come ouer his head, to deliuer him from the feruent scorching of the Sunne, and vehement East-wind that did beate vpon him (which yet was the case of some in the beginnings of the Gospell, vnto whom both faith and the comfort of faith was giuen to be felt together, as the *Eunuch*, the *Iailor*, *Lydian*, and some other.) But though some may haue comfort of their faith at the first, and for some good time together, yet is it as possible for that course to be interrupted againe, and they as much depriued of that comfortable working of their faith, for the cheering and refreshing of their hearts afterwards for a time, through the strength of some sore tentation assailing the same; as *Ionah* was depriued of the benefit of his Gourd for altogether, that refreshed him so well with the shadow thereof, when once God had prepared a worme to smite that gourd, so as it perished in one night againe, and became then more distressed then at the first; in so much that his heart fainted in him, which made him wish in himselfe now to die, and no longer to liue. So fareth it with many who haue once been swetly refreshed with the consolations of God, and haue felt

Ionah 4. 6. 10.

felt much comfort and gladnesse of heart in their new conuersion; and haue been filled with ioy and peace in their first beleeuing: who yet haue afterwards had all the light of their comforts so greatly eclypsed, their faith so sorely shaken, their hearts so troubled and deepely distressed, and they cast into such labyrinths of spirituall sorrowes: as out of which they no way haue been able to dispatch themselues; but haue been forced to yeeld ouer, and fall downe flat, oppressed with their burthens, & ouerwhelmed with their griefes; the waight of their sorrowes, and burthen of their feares, exceeding for a time the strength of their faith; and so breaking it downe, that all comfort faileth them for the present; and their faith can be no more felt, then if at all it neuer had been. Then are they more troubled, then if they had neuer before knowne what comfort had meant: like *Rebeckah*, who was more troubled that she had euer conceiued, when she felt those struglings in her wombe. Such comforts once had, but lost againe, which (the sorrowes so comming vpon them, haue eaten vp and deuoured, as *Pharaohs* leane kine did the fat) serue but to strengthen their present griefes, and to make them twice more grieuous then otherwise they would haue beene felt, if they had not tasted how ioyous and how comfortable the former consolations and refreshings of their hearts had beene. Then begin they to call all things into question, which before they found so great comfort in, their conuersion is doubted of, either neuer to haue been soundly wrought, or else that that which was once happily begun, now to be vntimely brought to an end, and wholly to be vndone againe. Their faith is suspected, either to haue bin but a meere fancie, & they all the while deluded, when they thought they had true faith wrought in them, and did best of all beleeue; or else y which was once true, for want of strength to be now perished frō thē, & to faile thē for altogether, & wholly to be lost & gone. Then as *Rachels* voice was heard in *Rama*, when she wept for her children

Feeling lost.

Gen. 25. 22.

children, and would not be comforted because they were not: so are their lamentable voices heard in the Churches, of weeping and mourning and great lamentation; they weeping for the want of these graces, and will not be comforted, because (to their sense and feeling as themselues so doe thinke) they now are not, but are quite lost and gone.

Chap. IX.

What remedie there is for the weake in faith, and withall the excellency of faith is declared, with the practice or vse to be made thereon.

Question.

WHat course is then to be taken for help and remedy in this case, that such may be succoured and supported in this their great weakne, & not seeme to faint & giue ouer for altogether?

Isa. 50. 4.

A. They to whom God hath giuen tongue of the learned, so as they know how to speake a word in season to them that are wearie: had need to strengthen such with their mouth, and tempering their words with a certaine sweetnesse of speaking; by the comfort of their lippes, to asswage their griefes. These, whose hearts are thus dismayed and disconsoned; languishing and fearing, and ready to faint within them, had need to be carried into the Lords *wine cellers* of the holy Scriptures, that they may bee refreshed and stayed with his *flagons*, and comforted with his *apples*; that thence they may sucke, and be satisfied with the consolations of God, to get strength in the inner man against that so they faint not in these their fearings, through the enemies temptations. Such are to bee *directed* to goe and listen how graciously the Lord himselfe (who is the father of mercies,

Comforts to weake faith.

Iob 16. 5.

Cant. 2. 4. 5.

Isa. 66. 11.

cies, and God of all consolation) vouchsafeth euen in that place to speake comfortably to the heart of her that would not bee comforted (in a case not much vnlike to that which theirs now is): promising that hee would turne their mourning into ioy, that hee would comfort them, and make them reioyce from their sorrow; willing *Rachel* to refraine her voyce from weeping, and her eyes from teares, for her children (which shee thought were not) should come againe from the land of the enemy, and there was hope left for her that in the end the same her children (whom she so mourned for) should come again to their own border. Thus did § Lord create the fruite of the lips to be peace to sorrowfull *Rachel* in her vncomfortable mourning, speaking such words as were the best and most easing lenitiues that could possibly be desired or wished for, to be applied for the easing the smart of her grieued heart, in the case about which she was so much disquieted and perplexed. They were words spoken to *Rachel* no better fitting her turne, to lift vp her heart in comfort againe that was before so much cast down; then being applied as a most soueraigne medicine (then the which there cannot be a more fitter prepared for the cure of such a wound) vnto these mournfull and sorrowfull soules, whose hearts are so much cast downe within them, as they are ready to faint and giue ouer their hope, for feare that all sauing grace in them is quite extinct and gone: they being (I say) applied and fitted to the case and state they now are in; they wil be able so to reuiue them in comfort againe, as their hearts shall be made to reioyce, and their very bones to flourish like an hearbe (as the Prophet speaketh), and they themselues to laugh and sing: yea they will bring them beautie for ashes, the oyle of ioy for mourning, and the garment of gladnesse for the spirit of heauinesse; that they may crie out with that ioyfull acclamation, how good is a word spoken in due season? they are euen like *apples of gold in pictures of siluer*: for doubtlesse if these sauing

Ier. 31. 13. 15. 16. 17.

Isai. 66. 14.

Isai. 61. 3.

Prou. 25. 11.

graces of faith vnfained, of true conuerſion, and beginning of the worke of regeneration; could euer be found to haue been wrought in their hearts by the finger of Gods ſpirit, and manifeſted in their liues by any kindly and naturall working, any way diſcernable to a ſpirituall eye; that it may be knowne they had once a ſound beginning and a true being in them; howſoeuer by meanes of the weakeneſſe of ſuch graces, and ſtrength of ſome grieuous tentation, the courſe of their effectuall working may ſeeme to be interrupted too ſoone: yet may they be willed (and that warrantably too) with *Rachel*, to refraine their voyce from weeping, and their eyes from teares; for theſe graces which they thinke are not, but to be quite periſhed and gone, are ſurely liuing and remaine faſt rooted within them; and in due time will ſpring forth and ſhew out their effectuall working. Againe, grace in time of ſome grieuous tentation, may be driuen into ſome narrow corner of the heart; as they that are in a Caſtle beſieged, may for ſauing their liues flie into ſome corner, ſome inward and ſecret place, and yet after come foorth and ſhew themſelues againe. There is hope therefore for ſuch in the end (whatſoeuer they either feare or feele to be for the preſent) that theſe gifts of God which are without repentance, and graces which are indeleble, and neuer faile the hauers of them, ſince they are begotten of ſeede that is immortall, and neuer can dye; howſoeuer by the force of tentation they now are ſo nipped, and bitten, as hearbes and plants are with the ycie teeth of the winter, ſo as they are faine to keepe their ſappe cloſe in the roote, out of which they doe grow; yet when the winter ſhall be paſt, the ſtorme of tentations be ouer and gone; and the ioyfull ſpring time of conſolation be once come, that it is as when the ſinging of the birds be come, and when the voyce of the Turtle be heard in the land; (as Chriſt ſpeaketh to the Spouſe) then ſhall theſe ſauing graces with freſh vigour reuiue and get ſtrength againe; then ſhall they ſprout and flouriſh goodly, and ſhooting

Fidem nemo vnquam perdidit, niſi qui non habuit.

Cant. 2. 11. 12.

out

out their buds, and bearing out their blossomes, and yeelding foorth their fruite in all abundance; euen the fruit of sure and lasting ioy, which shall satiate the soules of those heauie mourners as with fatnes, and make them become satisfied with goodnesse; then shall the light of comfort breake foorth vpon these cloudy and darke hearts, euen as the morning; and the health of these languishing and fainting soules shall grow speedily: light shall arise vnto them out of all their obscuritie, and their darknesse shall be as the noone day, *their soules shall be satisfied* in all this drought of theirs; and *their bones be made fat; their hearts shall be like gardens that are watered, and their comforts like springs of water, whose waters faile not.* Iere. 31.14. Isai. 58.8.10.11

Q. *But if these graces may haue but their working only interrupted and letted for a time, and their being not wholly destroyed, nor they at any time so extinguished, as to be made to faile for altogether (as you seeme to affirme) why is it that many of Gods worthie seruants, whom God hath giuen great measure of such sauing grace vnto, haue yet at times complained of the want of such grace, as if they had wholly lost them; and al were so quenched, as if there were no one sparkle of them remaining any more. As looke vpon Dauids faith, who for a while beleeued, and then he spake confidently; but within a little time after that, that faith of his seemed so to faile him; as if Gods promises had had little certaintie in him, and the Prophets themselues that brought them, and published them vnto him, were no better then lyars: I said in my haste (saith he) that all men are lyars. Againe, see the failing of his comfort, and the hope hee had in God when hee said in his haste; I am cut off, or cast out of the sight of thine eyes: and how doth he pray to God elsewhere that hee would not cast him away from out of his presence, nor take his holie spirit from him. As though these were but looseable graces, gifts and fauours; which God for some time had bestowed vpon him, so as they might when he pleased be yet taken from him againe.* Psal. 116.10.11. Psal. 31.22. Psal. 51.11.

A. I would instance in no other example to make good

Faith neuer loſt.

good my former aſſertion, then in that, and the like vnto it which you haue now produced, to make it be doubted of and called into queſtion whether it ſhould be ſo or not. For that thoſe in whom pretious faith and repentance vnto life haue been euer ſoundly wrought, and the worke of regeneration in any meaſure hath once been truly begun: that ſuch (I ſay) being ſo in the ſtate of grace, are ſure neuer quite to fall from God, for any thing that afterwards can happen; and that ſuch ſauing graces can neither totally nor finally be loſt of them that haue once receiued them. Wee may ſee it true by the examples of thoſe againſt whom Satan hath bent all his force, and laid as it were his cannon ſhot; endeuouring (if it had bin poſſible) to haue ouerthrowne them: as of *Dauid*, *Salomon*, *Peter*, and ſuch other men, who haue been in the greateſt danger that way, in whom their faith and life of grace haue ſeemed in a manner to haue been quite extinguiſhed: partly by ſecuritie, partly by the ſtrength of tentation, wherewith they were ſorely aſſailed: and yet wee know theſe were the Lords Worthies, whom no power of the enemie was euer able to preuaile againſt, or finally to ouercome, and their graces, though much eclipſed for a time, yet gloriouſly recouering themſelues againe, and ſhining out with a more perfect brightneſſe in ſome of them, then euer before was ſeene. The reaſon of it is, for

Certaintie.

Mal. 3. 6. Rom. 11. 29.

that *God is the Lord and changeth not*, his *gifts and calling to his children are without repentance, he will not take his ſauing mercies and graces from them for euermore*, but

Iohn 13. 1.

whom he loueth he loueth to the end. And becauſe Gods ſeruants ſtand not by their owne ſtrength, but by the power of God (as the Apoſtle ſpeaketh): they are kept by the

1. Pet. 1. 5.

power of God, as in a caſtle ſtrongly fenced: this ſecond being a benefit equall to the firſt, to keepe vs in a happie ſtate after we once are brought into it. For what benefit were it to a man to haue poſſeſſion giuen him of a rich Citie, or ſtrong Tower or Hold, and the enemie to beate him him out againe the next day? Touching thoſe inſtances

stances you brought in of the failing of *Dauids* graces, there was neuer any *totall abolition* of such graces in *Dauid* when hee was so fallen, but a *seperation onely*, and a spirituall slumber that came vpon them (as one of the Fathers speaketh): his faith indeed seemed to faile him for a time, and the comfort of his hope for a while to haue bin gone: but this was neither conceiued nor vttered of him out of any mature deliberation, or staied and setled iudgment, when hee was well aduised with himselfe what to determine; but out of a hastie infirmitie, when strength of tentation had ouerset him; for hee professed, hee speaking thus, did but speake it in his haste. And that *Dauid* being a worthy Prophet, and a man of great and heauenly knowledge, and of a sound iudgement in the truth; yet in his heauinesse did pray that God would not cast him out of his presence, nor take his holy spirit from him: this shewed a diseased minde to be then in him, and a heart much distempered through his great distresse. So hard a thing is it for a man to keep himselfe sound, no not in the chiefe points and principles of religion, in times of sore affliction and strong tentation. For trouble and griefe will sorely shatter a man: when a mans eyes are full of teares, it is no marueile if hee be found to misse euen in reading his owne pardon. Wee know the Lord had sworne by his holinesse, that hee would neuer faile *Dauid*; and his mercies bestowed vpon him were called the sure mercies of *Dauid*: and though *Dauid* might feare in his weakenesse, yet God had made a faithfull promise that he would not take his spirit from *Dauid*, as hee had taken him away from him that was before him. To conclude then this point, as wine failed euen in that banquet at which Christ himselfe was present; so comfort is sometimes interrupted in that heart in which Christ himselfe dwelleth: and as in the one he turned water into wine in the end; so in the other he will turne all sorrow into endlesse ioy and peace at the last. The comforts then of the godly are euerlasting, the state of grace they stand in is

Bernard.

Psal. 31. 22. and 116. 11.

Iohn 2. 3.

sure

sure and wil neuer faile them. Faith is an euer-abiding and vnconquerable grace, which al the force of the enemy can neuer destroy, nor cause to miscarrie; which once being planted in the hart, can neuer be quite plucked vp againe, till that soule be saued, in which it euer did first take root.

Q. *If all this be so which you haue spoken and set downe touching true faith, which is the faith of Gods Elect (according as for mine owne part I see no great reason to make any further doubt therein): namely, that true faith, whensoeuer it is wrought and planted in a mans heart, it neuer faileth to saue euery soule that hath it: and that the least measure of sauing faith, is as true faith as is the greatest. And that true faith being once had, howsoeuer it may be winnowed and assailed, yet can it neuer be afterward lost; till that soule be saued that euer truly had it, and was possessed thereof. I see that this grace of faith is most excellent, that thus bringeth salnation to euery soule that so hath it; and that worthily it is called precious for it? how well may all that bee said of it which* Iob *speaketh of wisedome, in the praising and extolling of the same, that man knoweth not the price therof: Gold shall not be giuen for it, neither shall siluer be waighed for the price therof. It shall not be valued with the wedge of the gold of Ophir, nor with the precious Onix, nor the Saphire: no mention is to be made of Corrall, nor of the Gabisse, for faith is more precious then all these: the Topaze of Ethiopia shall not be equall vnto it, neither shall it bee valued with the wedge of the most pure gold. And (to conclude with that which you made the beginning, for exhorting all to labour about getting faith), I see the speech may well be applied and spoken in particular for the getting of faith, which you so remembred* Salomon *in this Prouerbs spake in generall of wisedome for getting of vnderstanding,* viz. *fully, iustly, and truly may it be said to all; get faith, get the power of beleeuing, forget it not; faith is the principall thing, therefore get faith, and with all thy gettings get the grace of true beleeuing. According as the Apostle himselfe putteth also this taske vpon euery Christian diligently to examine himselfe; to sift, trie, and proue himselfe whether*

Excellency of faith.

Iob 28.13. 15. 16. 17. 18. 19.

Prou. 4.5. 7.

2. Cor. 13.5.

whether he be in the faith or no: setting euery one a worke about searching and finding out the true being of faith in them, vnder no lesse penalty and damage, then is the losse of all their comfort of their being in Christ, and of the whole claime they doe make vnto saluation by him; and of their abiding otherwise in no better estate then in the state of plaine reprobates, that are sure to be damned.

A. It is most true that you say this grace of faith is of an inualuable worth; it is the very hindge, vpon which the gate of heauen turnes, which openeth it selfe to giue entrance to euery one that hath it; but alwayes stands shut, keeping them out that come without it. Worthily therefore did the Apostle enioyne this vnto vs, to giue all diligence to make sure worke about our faith, prouing and examining our selues how the case standeth with vs, touching the matter of our faith and true beleeuing; for he knew full well, that faith (of all other the graces of Gods spirit) is a grace most necessary to bee had of euery one that desireth to be saued, and that it is well worth the looking after, and labouring for, if happily with all our labour, our looking, and our seeking, it may be found and light vpon: for it is a pearle of that price that who so is a wise Merchant, will sell all that euer he hath to purchase and to get it. It is a find-all, and a Iewell of that worth and value, as who so knoweth it, will neuer giue ouer seeking till he hath found it; for he that findeth it, is made for euer by it: in finding it, he findeth life, and is sure for euer to be saued by it. Such may reioyce indeede with the ioy of Gods people, and glory with Gods inheritance; yea, they may reioyce and triumph for euermore: and not onely themselues, but call in others of Gods seruants to reioyce together with them, and praise God heartily for his mercy this way shewed vnto them, vpon more waighty and iust occasion, then did that woman mentioned in the parable in the Gospell; who lighting a candle, and sweeping her house, and finding her Groat, called in her neighbours to reioyce with her, because that Luk. 15.8.9.

that her Groat that was loſt before, was now found againe. Neither is it more comfortable then it is poſſible to haue this effected; that by prouing we may finde that we haue true faith, and ſo by conſequent come to haue aſſurance of being ſaued; otherwiſe ſhould we neuer be commanded thus to endeauour to goe about to doe it; for howſoeuer vnder the law precepts were giuen of things that were impoſſible, that wee might know our owne weakeneſſe; yet vnder the Goſpell precepts are giuen of things though hard to be done, yet of things that poſſibly may be done, and well may bee attained vnto, that the power of Chriſt his grace may thereby be made the more manifeſt, and the better to appeare: as when we are commanded to beleue and to prooue and to try our ſelues whither wee truly doe beleeue. But though it be true that faith by ſearching may be felt, and found out; being once vndoubtedly had, that it cannot finally and for euer be loſt againe: yet it is as true that through the default of the hauer, neglecting to vſe the meanes to haue it goe well with his faith, whereby the vigour of it, and liuely operation and working of the ſame may be ſhewed forth: the comfortable feeling of the preſence of faith may be ſo loſt to ſuch a man: and through his no better looking to it, nor looking after it; ſo may faith it ſelfe be to ſeeke, as if neither were at all, nor neuer had been before in ſuch a heart; neither will the comfort of it be had againe, nor faith it ſelfe be euer light vpon and diſcerned to haue any reſidence or certaine being there, till by a long labour of ſeeking, looking, ranſacking, and ſearching all the roomes and corners of the heart, all the courſes and carriages of the life, hauing alſo the light of beſt direction out of the word of God lighted vp vnto vs for our furtherance herein; the ſame may happily at length be diſcerned where it is remaining, and to haue (though in weake manner) yet ſtill a true being; which may ſeeme in ſome ſort to be exemplified by this phraſe and manner of ſpeaking vſed by the Apoſtle, willing vs to

Faith may be knowne.

Feeling may be loſt.

proue

proue our selues whether we be in the faith; and againe, to examine our selues, and to know our selues; doubling and re-doubling the charge vpon vs. Which may giue vs to vnderstand, that as false faith may easily, without good examination and triall, be taken for true faith; so that true faith it selfe is not so readily to be discerned, vnlesse there bee some narrow search and triall made about it, and proofe to finde it out: for otherwise, what need should there be of all this prouing, examining, and trying whether we be in the faith or not; which the Apostle heere so earnestly doth enioyne, if it were obuious, and a thing alwaies ready to be found out and receiued by vs?

Chap. X.

Two things propounded: first the differences betweene saving and saulesse faith, and how farre a reprobate may goe in faith: secondly, the notes and properties of true and precious faith: and here the maine difference is entreated of.

Question.

IF you would then but resolue me of these two points: first, what bee the chiefest and plainest differences betweene saving and saulesse faith, which is a faith of no worth at all vnlesse to doe them any good that haue it, and trust most vnto it, but with which they may, and vndoubtedly shall, certainly perish, if they labour not and seeke not after the hauing of a better. Secondly, for the better discerning of that which is precious faith indeed, euen the faith of Gods elect, to shew what be the vndoubted notes and markes whereby a man may know assuredly that he hath it. I will trouble you no further to make any longer discourse about this point of faith, but rest in that which already hath been said and set downe concerning the same:

same: this onely being more added, which I thus doe entreate and request to be done?

A. I will not be vnwilling to do the best I can herein, and plainly to shew what I thinke concerning either of them. And to begin with the first: Among all other the differences betweene good and bad faith, there is none that is a mainer or a greater difference, none that from the first to the last keepeth them further asunder, or causeth a more generall or vniuersall disagreement, a more stronger opposition, or a more direct and plaine contrariety betweene them; then is the truth of the one, and the falshood of the other: the one being sound and vnfained, the other hauing guile in it, and coloured with much counterfait dissembling that may be found to bee in it. And these two differences and contrary qualities, doe alwaies keepe the fences seuerall betweene them, as howsoeuer there may be a very neere neighbour-hood betweene them, a bordering and an abutting of the one hard by the other, yet can they neuer commune together, nor the one be suffered to come within the other, by meanes of this strong fence and partition wall, that from the first to the last runneth throughout betweene them, euermore to keepe them asunder. For as soone will God and the diuell agree in one; light and darknesse be made to accord, as truth and falshood can euer meet together. it is true that as the diuell is said to be Gods Ape, who after an Apish fashion being *the God of the world*, can, and doth forge in the shop wherein he worketh (that is, the hearts of the children of disobedience) the counterfait of all such graces as Gods Spirit doth frame and worke in the hearts of the Elect; so this false faith may well be the counterfait of true faith, and may haue an Apish imitation of it in euery respect; but it commeth no more neare to be like it, then is a dead carcase to a liuing body; or a fier that is painted, to a true fier that doth burne indeede: and therefore it is but a mocke-faith that will beguile them soreest and soonest, who do trust vnto it most.

True and false faith differ.

Ephes. 2.2.

Q. *But*

Q. But how may this difference bee discerned, and the truth of the one, and falshood of the other bee best found out?

A. To finde out which is the true faith, and which is the false (besides other manifest signes whereby the same may be discerned), there is none more pregnant to make that cleere and euident, then that true faith is sure and firme, constant and abiding to the end; which neuer faileth till it hath attained that end for which it had first a beginning and a being giuen vnto it, which is the sauing of euery soule that once hath had it. Whereas false faith is vncertaine, not to trust vnto, vnconstant and but temporary, when it is at the best, which will last but a season, and will then faile a man most, when hee should haue the greatest vse of it: as in the day of battell, when he should stand in the face of his enemie; then it will start aside like a broken bow, that he can make no shot; and like a broken staffe, that will leaue a man in the ditch, when hee aduentureth to leape ouer with it. Now this being worthily held for a maine difference betweene sauing and saueless faith, whereby they are cleerly distinguished, and plainly may be discerned, the one of them from the other: that this difference may the better bee discerned and made manifest, Time is herein to lend her helpe; for all things are made manifest by time: as the Apostle speaking of the diuers manner of working and labouring by the builders that build in the Church of God vpon the foundation; some building gold, siluer, pretious stones; others timber, hay, and stubble; hee saith, euery mans worke shall be made manifest, for the day (saith he) shall declare it. Truth is said to be the daughter of Time, and so is falshood also: Time trauelling with them both, bringeth them both forth at the last, and sheweth them as they are, to the view of euery man. Truth may be blamed, but shamed it will neuer be. True faith may bee hazarded and sorely shaken for a time, but vanquished can it neuer be, nor faile finally, or be ouercome: for it is of

1. Difference in continuance.

1. Cor. 3. 13.

Laborare potest vinci non potest.

Luk. 22. 32.

1. Pet. 1. 7. nature inuincible, and the triall of true faith sheweth it selfe in the end to be more precious then gold that perisheth; and redoundeth to the greater praise, honour and glory of the true beleeuer. On the contrary, falshood may for a time be couered and masked vnder the visour and vaile of truth; but at the length time will cause it to be discerned, for it is full of crackes and rents on euery side, which can neuer be so made vp; but the dissimulation thereof will thereby breake out at the last, and easily be discried. For truth piercеth through falshood on euery part, which opposing it selfe to sound sincerity, and innocent simplicity; is found to melt away as snow doth against the Sunne. False and fained faith may indeed shew goodly and flourishing faire for a time; it may shine out with such a lustre and glistering brightnes, as may seeme to dazle the eyes of all that are the beholders of it, as though it were among other vertues, as *Lucifer* is among other starres; which comming next before the Sunne, is filled full of light, and brighteth the day before him; when in the end, for all such shining, time will make it appeare to be no better then the light that commeth but from rotten wood, which when it is once discerned, euery one doth contemne as a thing of no worth, but to be spurned away, and to be troden vnder his feet. In like manner all the light of ioy and comfort which seemed to be giuen out from that faith which is not sound, will at the length be put out in obscure darknesse, the heart being left destitute of all manner of cheere and comfort, both hopelesse and ioylesse, when times of triall and of sore affliction doe happen to to come: as our Sauiour sheweth manifestly in the parable, and daily experience also witnesseth to be most true. Neither doth the vnsoundnesse and falsenesse of faith onely appeare at the end, when once the end of it is come, shewing it to haue beene but temporarie which did not long endure: but before the end be come, euen when it is in the prime of the chiefest working, if it be wel obserued, there is a cleere difference

Mat. 13. 21.

euidently

euidently discerneable betweene the sinceritie and sincere working of true faith ỳ abideth, & the much hollownes & hypocrisie of this temporary & truthlesse faith ỳ is not to be trusted vnto, though it be takē euen then when it is at the best, and when all things may bee found to be in it as gloriously appearing in outward shew, as can be found to be in that faith which is most true indeed. And this difference may readily be discerned, if men rightly considering their owne waies in their hearts, will be vnpartiall Iudges to giue a right sentence according to such euidence as they may well gather from that which they can finde to be done and wrought in themselues. For true faith dealeth truly in all that it doth, how weake and imperfect soeuer it bee that it doth; yet it is true, and euer purgeth the heart, as from other drosse and filth of sinne, so from that pernicious plague and pestilent poyson, which is the venome of all vertue, and as a fretting canker that eateth out the very heart of all grace, and extinguisheth the life of all sincerities that is therein; I meane close and priuie hypocrisie and guile of heart: for where guile and falsehood is found to beare rule, there plaine truth of beleeuing and of faith that is vnfained can abide no longer. On the other side, false and fained faith, though in shew that seemeth to be very good which it worketh; yet may there much guile and deceit be found to be in it, and the worke will appeare to bee vnsound and falsely wrought, if good triall thereof be made, that only hauing guile for the refuge, and vnder falsehood and vanitie it delighting euer to lie hid, for there it resteth and setleth it selfe, there it findeth best cherishing and kindliest being, as the dorres doe in the dung. But this may better bee considered in some particulars. Temporarie faith (which yet is as good as no faith (if it be not worse) for *if any withdraw himselfe, the Lord will haue no pleasure in him.* And *Peter* saith, *it had bene better not to haue knowne, then to turne away again*) seemeth to haue all the complements that can bee found in true faith, and that in as goodly

Secondly, if true faith deales truly.

Isai. 28. 15.

Heb. 10. 38. 39. 2. Pet. 2. 21.

goodly a shew, and in as glorious a manner, as the most pretious and sauing faith hath or can haue (if goodly shewes and appearances might bee sufficient to serue the turne): for if wee consider the nature of true faith, and what be the parts whereof it doth consist; if wee marke well what be the graces which principally doe concurre in true beleeuers, for the making vp of that faith in them which is true and vnfained, and by which they assuredly shall be saued, it will be found that, first their minds come to be illuminated and lightened from aboue with diuine knowledge of Gods truth, especially with the sauing knowledge of Christ Iesus, *whom to know is eternall life.* Secondly, then their hearts are strengthened, as to assent to that they know, so to relie vpon Christ whom they know, apprehending him, and laying hold of the promises of life and saluation which are made in him. Fourthly, from thence they proceed further, and doe grow at the length to be assured in the truth, and setledly perswaded of God his vnchangeable loue towards them in and through Christ Iesus, so as they beleeue comfortably they shall neuer perish, but haue eternall life by him. Whereupon next followeth, fifthly, Ioy and gladnesse to be bred in their hearts, euen such as is said to be vnspeakable and glorious. All which former graces haue following and accompanying them the fruites of the Spirit. Sixthly, in good workes, breaking out in their liues: which may plainly be discerned by the generall change of their whole course of life from euill to good, casting off the old man, which is corrupt through the deceiueable lusts, and putting on the new, which is created after God in holinesse and righteousnesse. And thus haue true beleeuers learned Christ, heard him and been taught by him, as the truth is in Iesus, as the Apostle saith. Now a temporarie beleeuer, who is but a cunning reprobate and a true beleeuers counterfeit, may haue the shadow and resemblance of all these graces, and that with so liuely colours, so workmanly set out, and painted forth, as shall cause

How true faith is wrought.

Acts 26.18. Eph.1.17.18. Col.1.9.26.27. and 2.2. 2.Cor 4.6. Iohn 17.3. Acts 28.24. Ioh 6.68.69. Acts 15.11. Iohn 1.12. Phil.3.12. 1.Tim.6.12. 2.Tim.2.14. Rom.4.20.21. Rom.8.38. Iohn 3.16. Rom.15.13. Acts 8.39. 1.Pet.1.7. Tit.3.8.14. Colos.1.10. Gal.5.16.22. 2.Pet.1.8. Phil.1.11. Rom.12 2. 1.Cor.6.11. Eph.4.22.24. Eph.4.20,21.

cause them to carrie a goodly glosse, and to shine out with such a glistering brightnesse, as if they were comparable with the best, when there is nothing at all sound, but all is bastardized, adulterated, and no better then plaine counterfeit stuffe; such a man may haue common graces in so good a degree, as a naturall man may in the possibilitie of his nature be capable of, euen so much as his nature not renewed may permit him to haue. As (to instance in the former particulars) he may haue great measure of illumination, and may attaine to much knowledge not alone humane, but diuine also; to know the truth of God, to vnderstand the Scriptures, to beleeue the Word of God to bee true, crediting it in his iudgement, and approuing of it in his affection, hee may not alone become expert in the vnderstanding and opening of the Law, thereby to know himselfe and all others to be guiltie of sinne, but he may grow also acquainted with the mysteries of the Gospell thereout, to know Christ and him crucified for the sinnes of the world, and to know him to bee theone and onely Sauiour of all mankind, he may haue a confused perswasion and conceit in his mind (though vnwarrantably) that *Christ and all his benefits* doe belong to him; and laying claime to them, (as the woman that was not the mother, did to the child that was not hers) apprehend and lay hold of them all as his owne. He may out of this conceit, that he is now in the state of grace, and in the way of life, haue his heart rapt and lift vp with much ioy; he may take delight, and after a manner grow proud of the good estate, which (as hee doth thinke) he now standeth in: as in regard of the outward reformation of his life, the vncleane spirit may be said to be gone out of him, and another spirit to be giuen vnto him, as was giuen to *Saul*, when another heart was giuen vnto him, after *Samuel* had once annointed him, after which it is also said, that the Spirit of the Lord came vpon him. He may bee found much humbled before the Lord with *Ahab*, for many euils her hath done; and much commended before

How farre a reprobate may go.

Heb. 6.4.
1. Cor. 13.2.
Isai. 42.20.
1. Cor. 1.19.20. & 8.2.
Rom. 2.18. 19.20.
Acts 26.17.
James 2.19.
Iohn 12.42.43.
Luke 8.13.
Mat. 23.2.3.
Rom. 2.20.21.
Rom. 1.31. & 3.19.20.
Phil. 1.16.
Mat. 7.21.22.
1. King 3.22.
Luke 8.13.
Luke 18.11.
Mat. 12.43.
1. Sam. 10. 6.9.10.
1. Kin. 21.27.29.

Marke 6.20. men with *Herod*, for many good things hee hath done, of whom it is said, that *he heard Iohn gladly*, and that *hee did many things after that he had heard him*. These also many seuerall gifts and graces, which are very glorious to look vpon, and faire in shew, may concurre and meete together in one man, and yet neuer a one of them right, nor the man himselfe sound at the heart. All these thus coupled, thus compact and ioined together, meeting in one person, may seeme to carrie before them a faire resemblance of the comely feature of true sauing faith; when yet it is but as a dead image, which hauing all parts and lineaments of a well proportioned body, wanteth the spirit and breath of life to animate the whole, and agitate all the parts with liuely motion and vigour of effectuall operation, to bee seene working and comming from the same. So this goodly and glorious imaginarie dead ceremoniall and seeming faith, which thus may be seene to haue all the parts and lineaments of the well proportioned body of true and liuely faith, it may well be said to haue indeed the shape and image of sauing faith, but yet all this while it is no better then a dead image, wanting the *soule* of faith, and *spirit* of life that should breath in it, euen the *spirit of sanctification and holinesse* to inspire these common graces, as parts and lineaments of this image and body with *animation*, and life of sanctifying grace, which might deriue holinesse and puritie so into euery part, for the seasoning and sanctifying of all, that all might be made pleasing and acceptable vnto God by the same. Now for the want of this, which is the very *soule* and liuely *life* of true and liuely faith it selfe, all the rest is but as the body without the soule, which is dead, and is no more then the *image* or *outside* and rotten *carkasse* of a true faith, but is not true faith indeed. And therefore as one saith of the knowledge of the Heathen, who did excell in all literature and humane learning, *O fortunatos Ethnicos fides si accessisset! O happy Heathen, if to other knowing the grace of faith and true beleeuing had also been added.* So would I say of these tempo-

temporarie beleeuers; *O thrice happy Christians, if with those common gifts and graces of Gods Spirit bestowed vpon them*, wherein many of them so greatly doe excell, *they might haue also that gift of sanctifying grace giuen vnto them to sanctifie the rest and themselues throughout*, that as for outward parts, they seeme and appeare to be much beautified, so they might in like manner *bee all glorious within*, soundly sanctified in their *inmost affections*, and renewed in the *powers of their soules*, the spirit of grace and holinesse, reinuesting them with such a measure of sanctitie and integritie, as they might *bee found intire and sincere before God in all that they doe:* but this being wanting, all the rest is nothing. For the want whereof, the like may be said of these in particular, which the Apostle saith of all other graces where *loue* is wanting; though they had such *learning and knowledge*, as they might seeme to speake *with the tongues not of men, but of Angels*; and yet had not their knowledge sanctified, they should be but as *sounding brasse*, or as *tinckling Cymballs*. And if they had neuer so strong faith and stedfastnesse of beleeuing in their owne opinion; if they were neuer so much rapt vp with the ioy they haue conceiued, and should become most secure in their so confident boasting; if they did neuer so many things with *Herod*, and should be found so to be changed and altered in their liues, that they might seeme to bee as holy as Saints, and were become most glorious in shew as are the *Angels of light*, into whose shape it is no hard thing for *Satan*, when he will transforme himselfe; yet for the want of this one grace of true and sound holinesse, which alone should grace all the rest, both they themselues are nothing, and all that they doe shall profit them nothing, for the causing either themselues to be had in any reckoning with God, or for any account to be had of whatsoeuer they possibly can doe without it in his gracious acceptation.

Grace sanctified, is grace refined.

1. Cor. 13. 1. 2. 3

Chap. XI.

Of the speciall differences in the principall graces appertaining to faith; and first, of the first grace, which is knowledge, with the vse that is to be made of the difference herein.

Question.

Seeing you haue thus made mention, that there must be a concurrence of some principall and particular graces in true beleeuers, to the making vp of true faith in them; as namely, the mind to be inlightned with knowledge, the heart strengthened by grace, to apprehend for their owne comfort that which it so knoweth, with perswasion thereupon of Gods fauor for it selfe, which causeth great ioy to be felt: with all which must be ioyned a sound and thorow reformation of life in like manner to be wrought: and haue likewise shewed, that temporary beleeuers, who are no better then plaine reprobates, may haue the counterfeit and a neare resemblance of all these: I desire to heare further declared, what speciall differences in these particulars on both parts may be obserued, that if there be no agreement in the parts nor like proportion held in any of the particulars, the difference may be knowne to be the stronger in the whole, and the odds perceiued to bee the greater in the generall, when they are compared together. First therefore (if it please you) shew what differences may be discerned betweene the knowledge of him that is vnsanctified and vnsound, and the knowledge of a true beleeuer, in whom may be found the faith of Gods elect?

Difference of knowledge.

A. The knowledge of these two may be found to differ in that which is common betweene them both, and in that which is priuat and peculiar but to one alone, which the other can neuer at all haue any part in: euen very reprobates

probates may obtaine from God very large allowance to be made vnto them in common gifts, and of those of the best kind, as not onely *to speake with tongues*, but likewise *to prophesie and preach learnedly, and like great Clerkes*: they may be indued with most rare and excellent gifts this way, and graces of Gods Spirit; they may excell in them, and peraduenture go beyond some of the elect, to whom Christ yet will say, *he neuer knew them*. The secrets of Nature we know haue been most found out by them, that haue had nothing but Nature in them, and they haue in a manner excelled this way. God hath giuen them the excellency of skill in their owne element: but the secrets of grace hee hath more abundantly reuealed to such as doe feare him, vpon whom he hath bestowed the riches of his grace, making them to excell therein. Though vnregenerate men may know much, yet they are euer defectiue in the chiefe, they haue more of such knowledge as is lesse necessarie, then haue many true beleeuers: but in that which is most necessarie, that maketh men not onely learneder, but better, therein they come farre behind; though they may haue great illumination, yet something in all their knowledge is euer wanting, and kept from them, which is as the *quintessence of all knowledge*, namely, to haue their knowledge sanctified, and to haue true sauing knowledge giuen vnto them; this the Lord doth neuer bestow vpon them. Hee that hath not sanctifying grace in him, as sheweth the Apostle *Peter*, let him bee neuer so learned, and so great a Clerke otherwise; yet he is blind, and cannot see a farre off; he cannot see the *happinesse* to come, the *glorie* that shal be reuealed, the *honour* that shal be to the *Saints*, the end of Gods seruants how *happy* it will be, nor the *vengeance* prepared for the *wicked*, to bee warned in time to shunne and auoide it; nay, they many times doe not see things that are present, though so cleare and palpable, as might be *groped and felt by blind men*, and not onely discerned by such as haue eyes to looke vpon them; such as

In Repentance.

1. Cor. 13. 10.

Matth. 7. 23.

The sanctification of grace is the quintessence of grace.

2. Pet. 1. 9.

Isai. 26. 11. & cap. 5. 12.

are

Iob 21.29.

are *iudgements* that are present, & *benefits* that are present, that they might profit by them. They haue therefore but an obscure knowledge, and there is darkenesse in their greatest light; *the Sunne going downe vpon them euen at noone*, and the day it selfe being darke ouer them. No maruel then though *they erre in vision, & stumble in iudgement*; as the Prophet speaketh.

Iob 5.14. Micha 3.6. Isai 28.7.

Here then standeth the greatest preferment that men vnregenerate, can euer looke to be brought vnto, and largest allowance of gifts, that they may euer hope to receiue at the hands of God, that they may peraduenture be equalled with the most of Gods faithfull seruants, and often preferred too before many of them in the *common* gifts and graces of Gods Spirit: as in the gift of knowledge, to haue much humane learning giuen them, yea, and a deepe insight too into much of that knowledge that is diuine; yet all these gifts and knowledge not being sanctified, it may be truly said of them, they are but as offals cast to doggs; the other being *childrens bread*, and as Manchet made of the finest of the Wheate.

Knowledge of true beleeuers.

As for true beleeuers, and such as are found in the faith indeed, besides that they are Commoners with the rest, and Commoners with the best, in the best gifts that they haue (though in the very things which the godly haue in common with the wicked, they haue them in a farre better kind, and farre more sanctifiedly, then any of the wicked haue, there being euer a tincture of holinesse put vpon them, when they are giuen to them), they haue some things peculiarly bestowed vpon them, whereunto the vnregenerate shall neuer attaine, nor haue the like: for as they are the Lords *peculiar ones*, so will hee grace them with *peculiar fauours and gifts* giuen vnto them, whereby they shall doe some *singular thing* (which our Sauiour would haue his true disciples alwaies to endeauour themselues to doe) the like whereunto no reprobate shall euer be able to doe, doe what he can. He may goe about to colour and counterfeit, and semple it as neare as may be;

Tit. 2.14. Psal. 135.4. Mat. 5 47.

but

but there will euer bee ſo great a difference betweene them, as betweene that which is ſanctified and vnſanctified, and that which is moſt kindly and naturall of it ſelfe. They haue the grace of *true ſanctification* giuen vnto them, *ſanctificedly* to doe that which they doe, which the other want: a grace that graceth all the graces they haue. Beſide, their knowledge they haue is ſanctified, and ſo it becommeth ſauing, the like whereunto can neuer haue any wicked man. Ioh. 17. 17. 19.

But more then this, the Lord *reuealeth ſome things* to them, which the other ſort ſhall neuer know on (like as he dealt with his Diſciples whom he told euery thing apart vnto), euen *the hid wiſedome of God*; the vnregenerate man is not ſo farre truſted of God, as to haue his ſecrets made knowne vnto him: the Lord dealeth with them, as we deale with ſome whom wee doe not greatly truſt: we communicate not all that is in our hearts vnto them, but onely ſuch things as we care not who heare vs, and whether they tell it or tell it not. Men will know them well whom they impart their ſecrets vnto. *Kings* will not make euery ſubiect to be of their *priuie Counſell*, they are priuiledged men that are preferred to ſuch a fauour. The Lord maketh not all of his Counſell; hee will know them well, whom he will tell all his mind vnto; *hee telleth it to his beloued ones*, hee telleth all things to them apart; yea, he knoweth how to tell them apart, when others are in preſence, giuing an vnderſtanding heart to one to vnderſtand the teaching, when another that heareth is neuer the wiſer for that he heareth; but all is kept ſecret ſtill and hidden from him. *The ſecret of the Lord* is ſaid to be *reuealed to ſuch as doe feare him*: and they are promiſed that he will *ſhew them his Couenant*. He *opened the mindes of his Diſciples that they might vnderſtand the Scriptures*. The Lord will ſhew to ſuch, great ſecrets, *what he did for them before the beginning of the world in their Election*; what he will doe for them *after the world hath an end, in their glorification*: and what hee will doe for *Some things reuealed to Gods children, not to the wicked.* Mark. 4. 34. Luk. 10. 23. 1. Cor. 7. 8. Iob 17. 4. Iſa. 29. 14. Pſal. 25. 14. Epheſ. 1. 9. Luk. 24. 45. Epheſ. 1. 4. Mat. 13. 43. Mat. 25. 34.

Iob. 5. 29. Ioh. 16. 13. for them *in the day of iudgement*, for their *clearing*. And this is according to that Christ promised his Disciples, *that the Spirit should shew them things to come.*

The true beleeuers the haue such a peculiar kind of knowledge of God, and from him, as they know of his *fatherly*, yea *husbandly* kindnesse vnto them: they haue such an Hos. 2. 16. 19. 20 *inward acquaintance* with him, as the *wife* hath with her *husband* that lieth in his bosome, which knoweth all his secrets, from whom her louing husband will conceale nothing: if his call vnto him, hee promiseth to shew to them Ier. 33. 3. *great and mighty things*, which they know not; the Amos 3. 7. Lord *will doe nothing but he will reueale it to his seruants the Prophets.* As for the wicked they shall be nothing so, it is not so betweene God and them: but as they are Psal. 1. 4. Psal. 58. 3. strangers from the wombe, so shall they bee kept strangers from knowing of such things to their dying day. That heauie iudgement is sentenced out against them, Isa. 6. 9. 10. which *Isaiah* speaketh of, and was sent to pronounce against them: *Their hearts are made fat, their eares are made heauie, and their eyes are shut vp; lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert and be healed.* Such things as the Lord in speciall fauour to his elect reuealeth to babes, and those that are of little regard and account in the world, he yet *hideth* from the Isa. 29. 14. Mat. 11. 25. and 13. 11. 13. 14. 16. *wise and prudent in the world*, euen because it is the good pleasure of his will, so to priuiledge and preferre such as once he hath receiued into his fauour, *shewing mercy to whom he will shew mercy,* Rom. 9. 18. *and whom he will he contrarily doth harden.*

Now the vse of the knowledge of such a difference to be betweene the gifts and graces giuen to the reprobate, and to the elect, should moue Gods true faithfull seruants not to content themselues with hauing such graces and gifts of Gods spirit as cannot saue them that haue them, but though they be had, yet the hauers of them may bee lost themselues: not to content themselues with such a kind of knowledge of God and of Christ, as though they say

say in words, and thinke in their hearts, that they haue the knowledge of God; yet Christ in the last day shall say vnto them, Depart from me ye workers of iniquitie, I neuer knew you: But to labour to get such a *spirituall, effectuall, particular*, and *distinct, experimentall, practicall, liuely and sauing knowledge of God and of Christ*, as may be sure to bring them to life; euer *coueting after the best gifts*, if there bee any better then others, and desiring to *heare of that more perfect way* which the Apostle speaketh of, and promiseth to shew; which is, not to bee content to prophesie and speake with tongues, *but to follow loue which is the chiefe*, and to practice *holinesse*: they must labour to ioyne with all gifts and graces that they haue, and adde to the performance of all religious duties they doe; a *singularity of holinesse*, and of *pureness*, of *sincerity*, and *integrenesse*; that they may bee sound and sincere in them; doing that they doe with all integritie and vprightnesse, in a sanctified manner, in all the powers, and with all the parts of soule and body, that so they may doe some *singular thing*, so exceeding the righteousnesse of all reprobates and hypocrites.

1. Cor. 12. 31.

In euery part of Gods seruice there is some hidden thing, which if it be wanting, the whole action is nothing worth.

But to giue you yet further and more fuller satisfaction, in shewing more particularly some differences which may be obserued to bee betweene the knowledge of a true beleeuer, and of one that is but hollow and vnsound in his faith. I thinke they may in these particulars be well differenced one from another. First, in the *originall*, whence their knowledge is fetched. Secondly, in the *end*, to which it tendeth. Thirdly, in the *obiect*, about which it is occupied. Fourthly, in the *subiect*, in which it abideth and is seated. Fifthly, in the *kindes*, wherein they are much seuered. Sixthly and lastly, in the *vses* to which they are put.

For the first, the one sort fetch their learning no higher, then that the reach of humane vnderstanding may well be extended vnto, and is found able to comprehend by the power and strength that it hath giuen thereunto; and

Originall of knowledge. Wisd. 9. 15. 16.

and therefore in some respect may be still said to be but *natural all and humane*, though the things that are knowne are aboue the course of nature, and truth in themselues may be said to be *diuine*.

The other sort fetch their knowledge farre higher, and therefore their wisedome is said to be wisedome *descending from aboue*, which is supernaturall and spirituall, transcending all that nature can reach vnto, being *the hid wisedome of God*, which is *wisedome among them that are perfect*; of whom (as being the true and onely children of wisedome, it alone is *iustified*, the Lord reuealing to such by his spirit those things which neither *the eye of man can* see, nor their *eares heare*, neither can it *enter into their hearts* in such manner to conceiue of them; and therefore of all others is the true, solide, eternall, and euery way *most diuine wisedome*, as being especially giuen by *diuine inspiration*.

Iam. 3. 17.

1. Cor. 2. 6. 7.

Luk. 7. 35.

2. Cor. 2. 9. 10.

Iob. 32. 8. and 38. 36.

They in comming by their knowledge, are either their owne teachers (as they are their owne schollers, who loue to heare themselues speake, and their owne admirers, who like of nothing but what is done by themselues, as being *wise in their owne eyes*) or else their learning *is of man, and after man* (as the Apostle speaketh) they being taught it *by man*, because they are *of the world*, they haue them for their masters that are of the world, *if any come in his owne name they are ready to heare him*, as our Sauiour told the Iewes.

Isa. 5. 21. Galath. 1. 11.

1. Ioh. 4. 5.

Ioh. 5. 43.

These are all *taught of God*, because they are *of God*, they *heare his word*; because they are *of Christ his flocke*, they heare his *voice*, but a *stranger*, they will not heare, they heare and learne of the *father*, and so their knowledge brings them to Christ. *They are taught of God*, and therefore they liue well, and decline not from his iudgements.

Isa. 54. 13. Ioh. 6. 45. Ioh. 8. 47. and 10. 5. 27. Ioh. 6. 45. Psal. 119. 102.

Diuers ends of knowledge.

2. And as the beginnings are diuers from whence both these deriue their knowledge, so are not the ends the same for which they labour to come by knowledge.

They,

They, that is, the vnsanctified and vnsound in the faith, seeke to know either but that they may know; which (as is said by one) is but *meere curiosity*: or that they may thereby come to preferment, dignities, and greater liuings, which *sauoureth of ambition, worldly-mindednes, and filthy auarice.* *Bernard.*

These seeke to get knowledge to farre better ends; as not alone to know, but to doe as they know: they desire knowledge as for it owne sake, and for the excellency which they see to be therein, so for the good of others, and of themselues also; that thereby they may teach others, which is *charity*; and also teach themselues, which to doe is *piety*. But aboue all, they labour to get the true knowledge of God, that they may know how to honour him, *to feare God and keepe his Commandements*, which is the *whole dutie* of euery man. Phil. 3. 8. *Vtque alios alij de religione docerent. Contiguas pietas iussit habere domos.* Eccles. 12. 13. *In matters to be knowne.*

3. The third difference is in respect of the obiect of their knowledge.

The vnsanctified Christian, and the men that are vnregenerate, they care and study more to know all other things that may be knowne in the world beside, then either truly to know God or themselues as they ought: they bestow more precious time about hearkening for all manner of tidings that may bee knowne throughout all countries abroad; to know the state of all other people of kingdomes and common-wealthes, though neuer so farre remote, to search what things are done a farre off, though nothing at all appertaining vnto them: then to know how things goe with themselues at home in their owne bosome, or to take intelligence, and grow acquainted with the state and common-wealth of their owne soules, or once to thinke of those things that are done in their owne breasts, which appertaine to none but themselues alone. They delight to tell and to talke of the trouble and businesse of this or that country, when in the meane time they care not to take any knowledge what trouble is made in their owne hearts, by *vnruly*

cunio,

mans bodily lust, ambition, and the like; in so much as they may be said to be more strangers to their owne nature, to their owne soules, and to the things that doe concerne themselues most neerely and peculiarly, then they be to the deserts of India, or to the seas that are furthest off, worst to be sailed vpon, and hardliest to be knowne. Of whom in respect of such kind of knowledges, that may bee spoken and well applied vnto them, which a learned man spake of some, of whom hee said, that *in omnibus sciunt aliquid & in toto nihil: In all things they will seeme to know something, and yet in the whole they know nothing*; and so they know nothing to any purpose.

Melanct. hon.

The godly on the other side and true beleeuers esteeme with the Apostle to know nothing, sauing *Christ and him crucified*, and so to know themselues, as they may the better know how to bee saued by him: and this is their chiefest and profoundest learning that they looke after.

Besides, the carnall men desire to bee well read in any booke, rather then in the booke of their owne *conscience*, preferring pamphlets, and bookes of idle discourse written by men of corrupt and vaine mindes, who haue more wit, then wisedome how well to vse it; (of whom it may truly bee said, that spider-like they draw out their bowels for the catching but of flies), before the wholesome and sauourie writings of men, both godly and learned, which affoord much good helpe to them that are well exercised in them, for their better profiting and furtherance of their godly edification. Yea, before the most sacred and holy word of God it selfe, and the diuine Scriptures, which are the onely *religious*, and most *royall sanctuaries* of the truth, there being the wisedome of God reuealed vnto vs in them, and that *Vrim* and *Thummim*, wherby we are answered as by Oracle from God in al our controuersies: yea, God himselfe in them is made knowne vnto vs, who

who drawing as it were the curtaines of heauen, doth out of them reueale his owne maiestie vnto vs as with open face. If they can light vpon any thing that is extant, published and brought foorth, dressed and (as I may say) dished out and set before them, which being once tasted of, both in regard of the agreeablenes of the matter, which they finde therein to be handled, and pleasantnes of the manner and stile of writing in which it is deliuered, the same be found to be meate (as we vse to say) for their owne teeth, and as well pleasing the appetite of the old man that is vainly and carnally minded, as euer did old *Isaac* (who desired to eate of the flesh of *venison*) take delight to eate of his sonnes venison, being prepared after the manner of *Rebeckahs* fine dressing: then, as among the *Iewes*, if any would prophecie to them *of wine and strong drinke*, he should be a Prophet alone for that people. Such bookes are the only bookes in these times for such sort of readers, such writing they thinke most worthie their reading, and are neuer wearie in so doing. The man famished with hunger, doth not more eagerly flie vpon, or more greedily deuoure the meate that is before him, then these doe the things that are so written, till hauing eaten thereof to the full, and satiated themselues with that windie stuffe, they may blow it out againe into the eares of the next companie they come into, and be able to discourse and hold talke and babble with all sorts of men of all manner of businesses, saue of those onely which of all others it were most fit for them to busie themselues about. But that which *Seneca* complained of in his time touching things that were vnprofitable, written and taught then, may well be the complaint of these times, that many things are written and set foorth which were worthie to be vnlearned, if at all they were knowne, and to be chopt off with hatchets, rather then not to haue them gone.

2. Cor. 3. 18.

Mich. 2. 11.

Senec. ep. 88.

These contrarily neglect not to looke to their conscience, and daily to turne ouer the leaues of that booke to

ſee what is written there, as well as to reade other writings for the getting of other knowledges; yea they aboue all things labour to keepe *faith, and the knowledge they haue in a good conſcience both towards God and men alwaies:* and as for their choice of reading bookes, and things that are written for their getting of ſound knowledge and better profiting in good learning, they preferre the reading of one line of the ſacred Bible and holy Scriptures, and one leafe of other good bookes found conſonant to the Scriptures, ſanctifiedly and ſauourly written by ſuch as are Orthodox, containing in them wholeſome doctrine and profitable inſtruction that doe tend to ſpirituall edification, before whole legends and vaſt volumes of idle and vnprofitable diſcourſes contained in bookes, though iudged neuer ſo wittie, and found neuer ſo pleaſing and plauſible to the palate and liking of vnſanctified men.

Acts 13.10. 2.Pet.3.16. 2.Pet.2.20,21.

The misbeleeuing profeſſors *know* the Scriptures and *abuſe* them, and ſo are the worſe for their knowledge, *perverting the Scriptures to their owne deſtruction:* and though they know the truth and the way of righteouſnes, yet *they turne away from the holy commandement*, and therefore they had been better neuer to haue knowne the ſame; their knowledge ſeruing but to encreaſe their ſinnes, and to further the more their iuſt condemnation: and as is ſaid by the Prophet, *their wiſedom and knowledge doth peruert them, and cauſe them to erre.*

Iſai.47.10.

Pſal.119.133. 2.Tim.3.15. Iam.1.25.

The true beleeuers know the Scriptures, and are guided by them, *ordering their ſteps in the word of God*, and ſo are made *wiſe* by them to *ſaluation*, they *know Gods word and doe it*, and ſo become bleſſed in their deed.

Mark.1.24.

They know Chriſt, and ſo doe theſe: but in a differing manner. They know Chriſt, and periſh with their knowledge of him, they knowing him but as the Diuels know him, who knew him to confeſſe him, ſaying, *We know who thou art, euen the holy one of God*: but they doe not willingly obey him, nor ſoundly beleeue in him: and therefore

fore shall neuer be saued by him.

These haue the sauing knowledge of Christ, they know him to *acknowledge* him, as did *Peter* when hee did confesse him, *We beleeue and know thou art Christ the Sonne of the liuing God*: so forsaking all to follow him, and truly and stedfastly beleeuing in him, their faith is so strengthened, as *the gates of hell shall neuer preuaile against the same*. Iohn 6.69. Mat. 16.18.

Their knowledge of Christ hath guile and deceit in it, making them more bold in sinning, because they know Christ hath done all away by his suffering, abusing the knowledge they haue of him to a more libertie of licentious liuing.

These know Christ as the truth is in Iesus to *become new creatures in him, casting off the old man, and putting on the new*. Eph. 4.21.22.24

4 In respect of the subiect, in which the knowledge of these two abideth and is seated, this difference may be obserued.

Their knowledge is swimming in the braine, in an idle and bare speculation only.

These haue their knowledge descending and sinking lower downe into their hearts, to worke vpon the affections, to breed the hatred of sinne there, and the loue of goodnesse.

They keepe the word of God in their eares to heare it, and in their tongues to talke of it: they get knowledge out of the word of God to tip their tongues with fine and eloquent speech, and to dispute learnedly about points that are intricate.

These lay vp the word of God in their hearts, that it *may dwell plentifully there in all wisedome*; they hide vp the word of God in their hearts with *Dauid*, that it may keepe them from sinning: they get knowledge not so much to tip their tongues with speech, as to season their hearts with grace, and to liquour their whole liues with holinesse, that all their actions may relish and sauour of Colos. 3.16. Psal. 119.11.

ſome goodneſſe.

5 There is great difference betweene the knowledge of theſe two, in reſpect of the kinds of their knowledge: which are very diuers.

All the knowledge and wiſedome of men vnregenerate, that is to ſay of naturall men, it doth moſt lighten the vnderſtanding downward: and let it be of things neuer ſo high and heauenly, yet being once in them, it becommeth droſſie and polluted with their corruption.

But the knowledge which is inſpired and infuſed into the hearts of men regenerate by the *ſpirit of ſanctification*, is both moſt holy and pure in it ſelfe, and in like manner ſanctifieth them into whoſe hearts it is put; and being farre more diuine, ſetteth before their mindes a heauenly great and lightſome Torch ſhining vpwards, to make their mindes more heauenly, and their *affections to be ſet vpon things aboue.*

Iohn 17.17. 1.Pet.1.22.

Coloſſ.3.2.

Of the greateſt excellencie of their vnſanctified knowledge (in regard of themſelues, and of the hurt alſo thereby done to others) that may be ſaid of it that was ſaid of the knowledge of *Nouatus*, that it was but *venenata facundia*, but a poyſoned and venomous fineſſe and elegancie of their skill and ſpeech.

Tit.2.8.

Theſe haue the wholeſome knowledge of the truth, for the ſafety of their owne ſoules, and they ſpeak the words *of truth and ſoberneſſe* vnto others alſo, whom they do inſtruct.

Acts 26.25.

Their knowledge many times, is an affecting to know *aboue that which is meet*, and ſo are found exerciſing themſelues in things that are *too high.*

Rom.12.3.16. Pſal.131.1.

Theſe vnderſtand according to *ſobriety*, keeping themſelues within due compaſſe, not ſtretching themſelues *beyond their line.*

2.Cor.10.13. 14.

They haue much obſcure, confuſed, generall, and theoricall knowledge, wherein many of them doe excell: they haue plentie of illumination without change of affection,

and

and so remaine but carnall still; their heart and life being left wholly vnreformed.

These haue a much more cleare, distinct, speciall, effectuall, and experimentall knowledge, their minds being so inlightned by the Spirit of God, with the knowledge of God out of his Word, as thereupon they are *transformed into the image of God from glory to glory.* 2. Cor. 3. 18.

They haue much verball and litterall knowledge in word, to say they know God, *but in their deedes to denie him*, so being in the meane time (as one iustly calleth them) but beleeuing Atheists. Tit. 1. 16.

These haue powerfull and spirituall knowledge, *knowing Christ with the power of his resurrection*, which causeth the power of godlinesse to be seene in their liues. Phil. 3. 10.

6 And lastly, in respect of the vse that these put their knowledge vnto, much is the difference betweene the knowledge that is had on both sides.

The vnregenerate and vnsanctified men haue knowledge, but (as the Prophet speaketh) *they are brutish in their knowledge*, they know not how to doe right: they haue knowledge and *they are wise for the doing of euill*, but to doe well they haue no knowledge at all. Ier. 10. 14. Amos 3. 10. Ier. 4. 22.

The true beleeuer and sanctified Christian hath knowledge and his vnderstanding is vnto him as a well-spring and fountaine of life, to cause him to depart from the snares of death. *The wisedome of the prudent* (saith *Salomon*) *is to vnderstand his way*, that with *Dauid*, hee may know how to behaue himselfe *wisely in a perfect way*. The iust by his knowledge is deliuered from the errour and deceit of the hypocrite, who with his mouth destroyeth his neighbour. Prou. 16. 22. Prou. 14. 8. Psal. 101. 2. Prou. 11. 9. Psal. 47. 10.

They hauing knowledge, many times their wisedome and knowledge doth peruert them, that being wise in their owne eyes, they fal into heresie, maintaine errors, and they hauing knowledge and vtterance of speech, as they are of the world themselues; so (saith the Apostle) *they speake of the world*, and the world through them. 1. John 4. 5.

These hauing light of knowledge, doe ponder the path of their feete, *to order their waies aright*, and thereby are better *stablished in the truth*. These put their knowledge to a better vse, they hauing the tongue of the learned, know how to speake a word in season to him that is wearie: when they speake, *their lipps doe spread abroad knowledge*, and their *tongue talketh of wisedome*; for the Law of God is in their heart. *The tongue of the wise* (saith *Salomon*) *vseth knowledge aright*, where the mouth of fooles doth nothing but poure out foolishnesse.

Prou. 4. 26.

Isai. 50. 4.

Prou. 15. 7.

Psal. 37. 30. 31.

Prou. 15. 2.

They hauing knowledge of things that are in their nature diuine, doe yet handle diuine things in a diuelish manner, and *handle the word of God deceitfully*.

2. Cor. 2. 17.

These handle the Word of God purely, as with washed hands; they doe with *Dauid*, *wash their hands in innocencie*, and so compasse the Altar: they speaking Gods Word, speake it as the word of God; yea, their speech is ordinarily gracious, and powdred with salt.

2. Cor. 4. 2.

Psal. 26. 6.

1. Pet. 4. 11. Colos. 4. 6.

They by their knowledge may preach: but either they preach themselues, and not Christ; or preaching Christ, *preach him of contention*, and not sincerely, *but of strife and enuie*.

Phil. 1. 15. 16.

These hauing knowledge to preach, preach not themselues, but *Christ Iesus the Lord*, and themselues seruants to the people for Christ his sake: they preach Christ, not as the other doe of enuie, *but of good will*.

2. Cor. 4. 5.

Their knowledge puffeth them vp, and maketh their minds to swell, they *being wise in their owne eyes*, thinke themselues the onely, and that wisedome must needes die with them.

1. Cor. 8. 2.

Iob 12. 2.

The knowledge of these pulleth them downe, and maketh men more vile in their owne eyes, as they haue more knowledge of themselues: their knowledge teacheth them to know, that *they know nothing as they ought to know*; and to say with *Bildad*, *We are but of yesterday, and know nothing?* learning from the Apostle to become fooles in their owne eyes, that they may be wise.

Prou. 30. 2. 3. Gen. 18. 27. Iob 9. 20 30. 31 1. Cor. 8. 2. Iob 8. 9. 1. Cor. 3. 18. *Nihil ignotum in cœlo nihil notum in terrâ.*

Their

Their knowledge is idle knowledge, they know and doe not with the Pharisies, and as euill and naughty seruants, *knowing their masters wil refuse to doe it*, and therfore are like *to be beaten with many stripes*. Matth. 23. 3. Luke 12. 47.

The knowledge of these is fruitfull, causing them to ioyne with their knowledge, *temperance, patience, godlines, &c.* and so they are *neither idle nor vnfruitfull*: it teacheth them to *denie vngodlinesse and worldly lusts*, and to *liue soberly, righteously, and godlily in this present world*, that they may walke worthy of the Lord vnto all pleasing, being *fruitfull in every good worke*, as they doe increase in the knowledge of God. And this doth the Apostle *Iohn* make to be the triall of the knowledge of Christ to be good, and that we may know, we doe know him aright, *if we keepe his commandements*. 2. Pet. 1. 5. 7. 8. Tit. 2. 11. 12. Coloss. 1. 10. 1. Iohn 2. 3.

Their knowledge serueth but to make them wiser and learneder, teaching them how to discourse well, and how to dispute well.

The knowledge of these serueth not onely to make them *learneder*, but to make them *better*, teaching them how to liue well.

Their knowledge is often abused to wrong the truth, they by learning being as enemies that are armed; many that haue had great learning, and great wits, often prouoking great enemies vnto goodnesse. *Nihil inimicum magis veritati quam nimis nimia.*

These *can doe nothing against the truth* at all, but all the learning and knowledge they haue, is imployed and set a worke to defend the truth: but they haue no knowledge to doe any thing against the truth. 2. Cor. 13. 8.

These and the like are found to be the sundrie and diuers vses, whereunto both the one and the other do make their knowledge to serue, by which it may euidently enough be discerned how greatly, as in other respects; so in respect of the vse of knowledge, the knowledge of either doth differ from the knowledge of the other. And so to conclude this point, concerning the differing knowledge in them that are vnsound and vnsanctified, and in them

that shall be saued, by that which hath been said (I think) it may plainely enough appeare, that in Gods matters the *greatest Clerkes* (according to that which is said in the prouerbe) *are not alwaies found to be the wisest men*: neither will much learning alone be sufficient to bring men to eternall saluation, vnlesse their learning be good learning, that may make them not onely wiser, but better men, and their knowledge be sanctified and sauing, causing them as to know Christ with his sufferings that he died for their sinnes, so to know by their owne experience, and feeling in themselues, what is the power of his resurrection, for the quickning and reuiuing of them to all righteousnesse and holinesse of liuing. If men had all other knowledges, if they had skill in all Arts and Sciences that could be attained vnto; and were so great Doctors, and deepe Diuines, as they could discusse the hardest points in Diuinitie, and answere all questions, and resolue clearely all doubts that might be moued; if they were neuer so cunning disputers, yet if they haue not learned *to know Christ, as the truth is in Iesus*; which is, that all that say they are in him *must be new creatures*, that is, be renewed in mind, thoughts, purposes, desires, affections, speeches, actions and whole behauiour, and this be so knowne, as it rest not alone in *idle speculation*, but in like manner be brought into action, and knowne by practice in life and conuersation; for want of the knowledge of this one truth al such knowledges (be they neuer so absolute and exact (of all manner of truths that are to be knowne beside, which by their earnest studies, their vnceassant paines of their daies labours, their nights watchings, their vnknowne trauells all their life-time taken, they haue now at the length so hardly come by, *shall yet profit them nothing*. In so much as (which were a strange saying, euen a maruellous worke and a wonder to see it done, and who will beleeue the report of it, if it should bee spoken), yet I dare bee bold to say, let men bee failing but in that one point alone, and though they were the greatest learned men that were in the

Nil prosunt licta nisi tripsum legas.

1. Cor. 1. 20.

2. Cor. 5. 17.

Mat 29. 14.

the whole world beside, whom all did admire for their most absolute and most excellent skill and knowledge in all good literature, wherein beside they were seene neuer so to excell; yet should they vndoubtedly with all their knowledge perish, for the want of knowledge: *the wisedome of such wise men should perish*, and the vnderstanding of such prudent men be hid; and the poorest ideot, being a sound Christian, wanting other knowledges, but knowing this may worthily be said, to go beyond the profoundest Clerke of them all, that is not sanctified. It were good therefore, that learned men vpon this consideration would doe, as it is said *Augustine* did, hearing of *Anthonie* the Heremite his holy life, who speaking to his companion *Alipius*, cried out to him, saying, *Quid hoc est? quid patimur? surgunt indocti & cœlum rapiunt & nos cum doctrinis nostris sine corde ecce vbi voluntamur in carne & in sanguine? What meaneth all this? what is it that we suffer? thus tyrannized ouer by our lusts, the vnlearned getting vp, are before vs in getting of heauen, while we with all our learning, as without hart, lye stil groueling and wallowing in flesh & blood.* It were good that they would think of ioyning with their knowledge, vertue, téperance, patience, brotherly kindnes, & the like, as *Peter* counselleth; that so as they might neither be idle nor vnfruitful, so these things being in thẽ, and abounding, they may *become sure they shall neuer fall*. Their danger of perishing for want of knowledge, is not for want of literall, theoricall, and speculatiue knowledge, but for want of liuely, effectuall & practicall knowledge; their minds are inlightned sufficiently in generall to know, that the reward of all sin is death; that all workers of iniquity must perish, *that the wicked shal be turned into hel, and all the people that forget God*; and that *without holinesse no man shall see God*: but I feare many are deceiued in this point (who know much otherwise) to thinke that there may be *virtutis nimium*, men may be too precise, and too strict in their holines; and in that they dreame of a greater libertie, and make larger grants & licenses to themselues to continue in their

Hosea 4.6. Isai.29.14. 1.Cor.1.14. Vers.27.28.

Lib.confes.8. cap.1.

2.Pet.1.6.7.10.

Rom.6.23. Psal.125.5. Psal.9.17. Heb.12.14.

their sinnes, then they can find warrant for out of Gods Word, and yet hope for all that to come well enough to heauen. And others, when they see them that are learned so to take liberty, and so to liue, they follow after without either feare or wit (as we vse to speake), holding it for a principle, that *tutum est errare authoribus illis*: *these men* (say they) *know as much as the best*; *if they knew they might not doe it, they would not doe as they doe*; *if such men erre, we dare at a venture erre with them for company*. If there bee any thing hidden & kept secret from men in these knowing and vnderstanding times, wherein the world and age we liue in, may be said after a sort to bee as full of knowledge, as the sea is of water; it is in things not so much appertaining to the *information* of mens minds, as to the *reformation* of mens manners, *the god of the world so blinding the eyes of the most*, euen among them that are professors of the faith, that the light of the glorious Gospell (though it shine clearely enough to make known this whole matter) yet it should not shine vnto them, to let them see how absolutely necessary it is to the attainement of saluatiō, for al that nameth the name of Christ, *to depart from al maner of iniquity*, and so to be changed and throughout sanctified, as not to rest with *Agrippa*, in being *almost* or halfe perswaded to leaue their sinnes, and reforme their liues, but *wholly* to be like *Paul*, and altogether of his practice, who bestowed labour vpon himselfe, for the *taming of his body, and bringing it vnder, lest by any meanes when he had preached to others, he himselfe should be a cast-away*. That which was a secret in *Dauids* time, or whosoeuer else it was that made the Psalme for the Sabbath, is still a secret to this day vnto men of the like fashion, that is, an vnwise or brutish man knoweth not, neither doth a foole vnderstand this, *that all the workers of iniquitie*, euen when they flourish most, *shall be destroyed* for euer; and that many who know Christ to *professe* him, and know Christ to *preach* him, yet shall not *be knowne of Christ in that day of his appearing*, but be sent away with this answere giuen them,

2. Cor. 4. 4.

2. Tim. 2. 19.

Acts 26. 28, 29.

1. Cor. 9. 27.

Psal. 92. 6, 7.

Matth. 7. 22.

Depart

Depart from me I know you not, and all because they haue been *workers of iniquitie*: and then they shall (though too late) see their owne folly in the end, and how much (for all their good knowledge that in other things they haue had), they yet haue been deceiued in this; when they shal haue cause (too iustly) to complaine, that *destruction and vnhappinesse haue been in their wayes*, and the *wayes of truth they haue not knowne*. Let men haue what knowledge they may, if they faile in obedience to Gods commandements, there is not a dramme of sound wisdome, and sauing knowledge in them at all, as the Lord speaketh by his Prophet, *How doe you say, we are wise, and the Law of the Lord is with vs; they haue reiected the word of God, and then what wisedome is there in them?* That was good learning which a Heathē Philosopher could say, was the learning and wisdome of old time, *which taught nothing more then what was fit to be done, and what to be left vndone*. Now we are taught more how to dispute well, how men were much better, though not so learned: now men, since they are growne more learned, haue left of to be so good. Of all learning it is the best learning, truly to *know God, and feare him*, the *feare of the Lord being true wisedome, and the departing from euill being the best vnderstanding*: according to that which the Psalmist speaketh, that *a good vnderstanding haue they that doe thereafter, and the praise thereof will endure for euer*. If any desire to know, how with all their other knowledges they might come to know this last, and of all the rest, the best, and most needefull point of knowledge, namely, so to know Christ, as therewithall to know also, that all that are in Christ, and looke to bee saued by him, of necessitie must bee new creatures, and purge themselues as he is pure, let them with prayer and holy meditation, learne in humility the way of liuing well: in learning it, let them obey it; and in obeying, they shall still learne it better, as our Sauiour himselfe hath promised to them, that will doe the will of his Father. And so much let be said concerning this point of the difference of the know-

Rom. 3. 16, 17.

Ier. 8. 8, 9.

Seneca ep. 95.

Iob 28. 28.

Pſal. 111. 10.

Pſal. 25. 9.

Iohn 7. 17. & 8. 31, 32.

knowledges that may be discerned, and found to bee among men.

Chap. XII.

The second difference, which is in their laying hold of Christ for salvation.

Question.

Beside knowledge you have shewed, there must be also a laying hold of Christ, with a perswasion that God will be favourable to vs in and through him: and for as much as in hypocrites, these also may seeme to be found as well as the knowledge of Christ; I pray you shew what difference may be put betweene the apprehension of Christ for salvation by a true beleever, and the perswasion he hath of obtaining salvation by him, and that which can bee found in one that is not currant nor sound in his beleeving.

Divers apprehension of Christ.

A. The one layeth hold of Christ in imagination and conceit onely; and therefore is neuer the better: the other in truth and certaintie, and so vndoubtedly becommeth saued thereby.

The apprehension of *Christ* by an hypocrite in his owne imagination, is but as the holding of an Angell of gold in the hand of one, that is deceiued by a *Iuggler*, that hath his senses prestigiated by the cunning working of the diuell: such a one is made to beleeue he hath that he hath not; the Iuggler in shew, and to his seeming, puts an Angell into his hand, bids him shut his hand, and hold it fast; the man now thinks hee hath it sure, but when hee openeth his hand to take out his piece of gold, hee either findes nothing there; or if any thing at all, nothing better then a slippe, a piece of copper, or a counter that will goe for no payment, and so finds himselfe

himselfe to be neuer the better for it, nor neuer the richer, but meerely cousoned and deluded by a false conceit.

There is a history related (if the matter be not mistaken) of an *Apostatate professor*, who comming to the *table of the Lord* to receiue the *Sacrament*, when hee had receiued the *bread* into his hand, it became turned into *ashes* by and by. Which (if it were so) did plainly enough shew that *Christ* would feede no such; but as hee had withdrawne his heart from Christ, so Christ could well enough withdraw himselfe from him, that he should neuer apprehend him, and haue no part in him: the diuell made such a one beleeue, and his owne false heart beguiled him as well as did the diuell, causing him to thinke, that if he could come to the *Lords table* and partake in the Sacrament, he should receiue *Christ* well enough: as it is the conceit of the most to this day, who neuer do goe further; but he found by lamentable experience, that the deceiuer had beguiled him: for, opening his hand for bread to put into his mouth, there was nothing but ashes found, and so nothing to eate; hee might starue well enough for any nourishment that was there to be had.

Though all hypocrites in comming to the Sacrament, there to apprehend Christ, and to receiue (as they vse to speake) their Maker, haue not alwaies such a visible signe put into their hands of receiuing nothing, as had *this back-slider*; yet let them looke into their hearts, and there they shall find (if they be wel ransacked and searched) as true nothing to be there; no presence of Christ, of his flesh, and his blood, for their spirituall nourishment; as that man had no bread remaining but ashes in stead of bread for him to feede vpon: *a lye being in their right hand through a seduced heart beguiling them*, as speaketh the Prophet. And so their case paralelleth the case of that man, whose senses the cousoning Iugler by Satans so powerfull working had so prestigiated, as he was made to beleeue he had a piece of gold put into his hands, but when

Isa. 44.20.

when he looked to take it out, there hee found nothing, but all was gonne. In like manner these, with those of *Laodicea*, who were professors as well as the best, and thought they had their part in Christ as plentifully as who had most: that thought they were rich enough and wanted nothing; when in the meane time they knew not that *they were wretched, miserable, poore, blind, and naked, wanting all things*; till the matter at length came to be tried, and then it was proued to be so indeed: so these thinke they haue laid good hold of Christ, and are so surely possessed of him, as there is no feare at all of their euer perishing for their being out of him. But when triall shall bee made thereof at the day of iudgement, or at the houre of death, when they shall begin to cry, *Lord, Lord*, vnto Christ, *Master, master, now helpe and saue vs*! he will then stand aloofe off, and make the matter very strange vnto them, as though hee had neuer knowne them. Then shall it appeare that there was neuer any sound nor true acquaintance betweene Christ and them; they neuer in Christ, because they were not new creatures: Christ neuer in them; and therefore they will be found to be no better then plaine reprobates.

Apoc. 3. 17.

Q. *But of such professors comming to the Sacrament there to receiue Christ, and to be partakers of him, you cannot say they receiue nothing, for they receiue the holy signes and seales of Christ his body and blood, stamped with the true and vncounterfait impression of Gods owne Ordinance and institution, to make them more reuerend in our eyes and estimation: yea they are stiled and named by the institutor and ordainer of himselfe: not the signes and seales of his body and blood, but they are called his body and blood, that wee might know to our comfort, the Lord his plaine and full meaning is not to present onely the signes to be receiued by vs, but the thing that is signified, as wel as the signes in like manner to be offered vnto vs, to become ours?*

Mat. 26. 26. 28.

A. True, and so it proueth to be to the *worthy receiuer*, who bringeth with him as well a *spirituall hand of faith*,

faith, to receiue and lay hold of the *thing* that is *signified*, as a *bodily hand of flesh* to receiue the *outward signe* thereof, and bringeth as well the *vessell of his heart* purged and made cleane for the flesh and blood of Christ to bee put into, for the spirituall nourishing of him to eternall life, as his *mouth* is prepared, and readily opened to receiue the bread and wine for the bodily nourishing of this temporarie life. And for all that hypocrites and misbeleeuers in receiuing the Sacrament, either receiue nothing, or that which to them is as good as nothing, if it bee not worse, making themselues thereby *guilty of the body and blood of Christ*, and *so receiuing their owne damnation*, but Christ to saluation I am sure they doe not receiue, neither at all apprehend to haue him to be theirs. They may receiue, as *Iudas* is said to receiue *panem domini*, but not *panem dominum*; the *bread of the Lord, but not the bread which is the Lord*. The Word and Sacraments by Gods ordinance are as Christs vestments and garments wherewith he is couered, vnto which the true beleeuers comming, taking them, and touching them with the hand of faith, they reach further then to the outward garment and couering, touching Christ himselfe, and taking hold of him; and so with the woman in the Gospell, *they draw vertue out of him for their healing*. But vnbeleeuers that want this true faith, they can catch hold of nothing but the bare garments, and outward couerings alone, they comming to seeke Christ there, find him no more there present vnto them, then *Peter* and *John* found Christ in the sepulchre when they went to seeke him after hee was risen; they found indeed the linnen clothes in which hee was wrapped, but him they found not, for hee was risen and gone from thence. They find in the Sacraments the outward elements of Christs outward vestments and garments he vseth to be clothed withall; but him they shall be sure neuer to find comming in that fashion to seeke him; no, though they should goe after him with their *bullockes, goates and offerings*, so seeking his acquaintance

Mark. 5. 27. 28. 30.

Ioh. 20. 5. 6. 7.

Hos. 5. 6.

quaintance, and to get a countenance at his hands, the Lord so iustly requiting them, that as they like hypocrites draw neare to them with their *lippes onely*, their
Isa. 29. 13. *hearts in the meane time being remoued farre from him*: so he will be seene to take no pleasure in them, not to be found of them, when they doe seeke him, or to shew at all any countenance vnto them: according to that, *If any*
Heb. 10. 38. *man withdraw himselfe, my soule shall haue no pleasure in him.*

Indeed I cannot denie they haue receiued the Lords holy Sacraments, of God his owne institution, and that they are not a little proud on; they thinke they are well enough for that day, and it may be for that yeere, till that day twelue-moneth come againe: they thinke, hauing admittance from the Minister, and gotten the Sacrament once into their hands; they haue wealth enough, and are rich enough to defray all charges, and to pay all debts, that either God their *Creditor*, or the diuell their *accuser* can burthen them withall; for Christ (they make reckoning) shall now answere for all; they make no doubt they haue receiued him when they receiued the Sacrament, and so hauing had him, they still hold him fast. Indeed if this were so, that opening their hands of faith, they might see him there held fast, and opening the doore of their hearts, they could find him truly present, and there dwelling in their hearts by that faith, then were they rich indeed, both to pay all that were owing, and to liue of that which remained beside. But in stead of this Angell of gold, that which they haue, proueth to be no better then a very slip or counter, which they tooke in stead of good gold or siluer, which will goe for no payment, that will buy them no bread, nor pay any pennie debt; they may starue for hunger for any thing that with that they can buy at Gods hands: they may be cast into prison, and there lie till they rot, for any shortening of their debt they owe vnto God with making such paiment; for these to pleade before God, the receiuing of his

his Sacraments, will be so farre from cleering of the debt-booke, as it will runne them further into arrearages with him, and bring them deeper into his danger: nothing is for them to bee hoped for, that this way can bee gotten.

But now on the other side, a true Christian that is sound in the faith, doth by his faith so truly apprehend Christ, that *hee hath reall and true vnion and communion with him to become one with him*, and is so neerely and inseparably ioyned vnto him, so ingrafted by faith, and thereby so incorporated into him, as *he is in Christ, and Christ in him*. The *meate* that we feed vpon is not more truly *made one* with *our substance*, after once we haue eaten it, and God hath blessed it for our nourishing. The *plant* that is well *grafted* and set into a *stocke*, becommeth not more *one* with the stock, after once it hath flourished and growne vp with the tree. The *husband* and the *wife* of *two* are not more truly become *one flesh*, after mariage be consummate. The *body* and the *head* are not more neerely vnited and conioyned together in a man that is liuing, then is *Christ* with a *true Christian*, after that by faith hee hath once laid hold on him. Yea, so is a true Christian really and vndoubtedly possessed of Christ by his stedfast beleeuing, as that he hath him *dwelling in his heart by faith*, and that in so liuely a sort, and after so effectuall a manner of working in him, as that thencefoorth, not so much the Christian doth liue, *as Christ himselfe doth liue in him*, and the life which a true beleeuer doth afterward liue in the flesh, he doth liue *by the faith of the Sonne of God*, from whom as from his head he draweth and deriueth by his faith such influence of grace, as doth strengthen and sustaine him in his spirituall life.

1. Cor. 6. 17.

Ioh. 14. 20. Rom. 8. 1. 10.

Iohn 6. 56.

Iohn 15. 5.

Ephes. 5. 30. 31.

Ephes. 1. 22. 23.

Ephes. 3. 17.

Gal. 2. 20.

Their conceits of apprehending Christ and of eating his flesh and his bloud in the Sacrament, to bee nourished thereby to life eternall, is but as when a hungrie man *dreameth and beholdeth he eateth*, but when hee *awaketh*, his *soule* is still *empties*: or as when a thirstie man *dreameth*

Isai. 29. 8.

and behold he *drinketh*, but when he *awaketh* behold he is *faint*, and his ſoule hath ſtill appetite, and hee is yet a thirſt. So theſe men they are but in a dreame when they haue ſuch contentment, and ſeeme to haue ſuch ſatisfying in their manner of hauing Chriſt, which is but in phantaſie and conceit alone: for when they ſhall awake out of their dreame in the morning of the *reſurrection*, they ſhall not finde according to that *Dauid* reckoned vpon, that when he ſhould awake vp, *he ſhould be ſatisfied with Gods image: and finde fulneſſe of ioy in Gods preſence, and pleaſures at his right hand for euermore:* But rather as vagrant and needie rogues that haue nothing and can get no entertainment, and as hungrie dogs runne about the ſtreetes ſnarling and grinning, and grudging becauſe they are not ſatisfied: and as it is ſaid in Iſaiah, *They ſhall then be hungrie and thirſtie, aſhamed and confounded, crying out for ſorrow of heart, and howling for vexation of ſpirit, leauing their name for a curſe to Gods choſen in the day that the Lord ſhall ſlay them.*

Pſal. 17. 5.

Pſal. 16. 11.

Pſal. 59. 14. 15.

Iſai. 65. 13. 14. & 8. 21. 22.

Contrarily, ſound-hearted Chriſtians and true beleeuers indeed, whoſe ſoules with *Dauid* doe *thirſt for God, euen for the liuing God: who hunger and thirſt after righteouſneſſe*, and the ſaluation that is to bee had in Chriſt Ieſus: whereſoeuer that *dead carkaſe* may be light vpon of *Chriſt crucified*, of his fleſh and bloud broken and powred out and prepared for their ſpirituall nouriſhment; whether in the word preached or Sacraments adminiſtred, thither *as the Eagles of heauen* doe they ſwiftly flie and reſort, that prey doe they light vpon, there doe they ſeaze and lay hold vpon Chriſt, euen vpon him crucified, ſeeking their repaſt in him; there doe they feede vpon him with freſh appetite, and take their fill of ſuch dainties, as in him they finde to be prepared for them. Neither doe they this in a phantaſie alone, and meere imagination, as doe thoſe that dreame, but with as ioyfull a feeling and as great a reioycing, as thoſe that are made moſt merrie at a banquet of wine: for there finde they a moſt ſump-

Pſal. 42. 1. 2. Matth. 5. 6.

Matth. 24. 28.

sumptuous banquet and princely feast prepared for them vpon the Lords mountaine, euen *a feast of fat things and of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* The Lord his table being furnished as the royall table of a King *at the mariage of his Sonne,* with the sweete bread of the finest of the wheate, euen the bread and *manna of God that came down from heauen,* and with wine of the grape of a most noble kinde: that is, with the pretious body and bloud of our Sauiour Christ Iesus. There are they so abundantly satisfied with the *fatnes of Gods house,* and the Lord doth make them so to drink their fill out of the *riuers of his pleasures there,* that they cannot but bee merrie and much reioyce, yea sing for very ioy of heart. And the effect of their true feeding vpon this spirituall nourishment, and of the comfortable refreshing they feele themselues to be cheared withall, after they haue sucked and been satisfied with such hony combes of all Gods mercies, as they haue found and plucked out of the carkase of that dead *Lion of the tribe of Iudah,* doth as manifestly appeare in the carriage of their liues following (which is sufficient to shew they haue fed in deed, and not in phantasie), while their spirits are found to be reuiued in them, they waxing lusty and strong thereby, fat and well liking, and fresh in doing dutie, and in bearing out their labour as *strong men in Christ Iesus*, and the eyes of their vnderstanding so cleered and made lightsome to see their way, and to vnderstand Gods will, *that they may know how to walke and please him:* as euer the effect of *Samsons* drinking of waters after his great thirst, and of *Ionathans* tasting of hony after his great wearinesse, was seene and perceiued in the refreshing of either of them thereby. Of *Samson* it is said that his spirit came againe, and he reuiued after his great thirst, when once he had drunke of that water which the Lord caused to flow out of the hollow place of the iaw, with which he slew so many of the Philistims. And of *Ionathan* it is said, that when he and all the people were

Isai. 25. 6.

Matth. 22. 2.

Iohn 6. 58.

Psal. 36. 8.

Psal. 65. 13. 14.

Iudg. 15. 19.

faint with much fasting, his eyes were cleered and inlightened after hee had once dipped the end of the rod
1.Sam.14.27. that was in his hand in an hony combe, and putting it to his mouth had tasted of the same.

Though a temporarie beleeuer may be said to apprehend and lay hold vpon after a sort, of the promises of saluation, and vpon the merits of Christ for saluation: yet there is guile also in this, for both it is vpon wrong grounds, misapplying the promises and after a wrong manner, more laying hold vpon the merits of Christ, then vpon Christ himselfe, and therefore laying hold vpon the streames and missing the fountaine; whatsoeuer their comfort may be for a time, yet their hearts at length are as the drie cisternes that want water, because they are cut off from the fountaine: and so their candle and the light of all their comfort is quite extinct and put out againe.

True beleeuers lay hold of Christ himselfe who is their life; they apprehend him for their Sauiour, and they finde
1 Ioh 5.11. saluation in him: God hauing giuen vs life, *that life is in*
1.Ioh.5.12. *his Sonne; they that haue the Sonne, haue life*: the true beleeuer hath Christ dwelling in his heart by faith; they haue the fountaine of life and comfort in themselues: and
1.Ioh 5.10. as *Iohn* saith, *they haue the witnes in themselues*: their com-
Ioh.7.38. fort therefore is sure, and it is lasting, *riuers of water of life flow out of their bellies*, they neuer are drie.

As the manner of their apprehending is faultie, so the ends which they aime at in apprehending of Christ are not right. They seeke to haue Christ and to haue his acquaintance, and to be knowne to be towards him, that they might bee honoured among men, and the better
1.Sam.15.30. thought on for the professing of him, as *Saul* desired *Samuels* companie and presence, that thereby hee might the more be honoured before the people. The most they seeke in seeking to him is but themselues: they wish with *Balaam* to die the death of the righteous: *saluation* they would haue from him, and that they can beare, but *Christ*

himselfe

himselfe they doe not so much seaze vpon, nor care so much to haue that either *hee should be in them by the power of his death, crucifying the flesh with the affections and lusts thereof*; or *they be in him to become new creatures in him.* Their dealing herein is like to the dealing of theeues and malefactors, who looke for no other benefit by a Parliament, but to heare of a pardon, neuer desiring to heare of any good lawes to gouerne better their liues: they that minde to liue by theeuerie carrie such a minde.

The true beleeuers desire and seeke to haue Christ, not alone in respect of their owne saluation, but for the surpassing excellencie that is seene to be in himselfe: they know him to be the chiefe of the choice of men; yea to be the chiefest of tenne thousand, and in himselfe to bee euery way wholly delectable; and therefore their hearts are so affectionated towards him, as that he, and he alone is their only welbeloued; his name is as sweete ointment powred out, and therefore with the virgins they doe loue him, and with the Spouse they runne after him, seeking for him in euery corner, because it is he whom their soule loueth and delighteth in: yea with the Spouse *they doe grow sicke of loue*, vntill they may enioy him. In seeking him they seeke not their owne honour, but that they might honour him, and are willing to be subiect to him as to be saued by him; and therefore renouncing all others they betake themselues only vnto him, and say (as it is in the Prophet) *O Lord, other Lords beside thee haue had dominion ouer vs, but wee will make mention of thee and of thy name only.* Cantic. 5. 8. Isai. 26. 13.

They laying hold of Christ, lay hold of him that laieth no hold of them; they crie Master, Master vnto him, seeking and scraping acquaintance of him that renounceth them, and wholly doth disclaime them; bidding them depart from him, for hee doth not know them: they lay hold of *Christ as Saul did of Samuel, that spoke to* 1. Sam. 15. 26. 27. 28.

to offer violence to *Samuel*, and to rend his garment, though he got no more by it but to heare, *God had rent away his kingdome from him*: these rend and teare the Scriptures by mis-applying of them, and all to *pull* Christ to them, who cares not for them; who shall get no more by that reading, then *Saul* did by his; for their names shall therefore be rent out of the booke of life, because they haue wronged and abused *Gods booke*, and pulled and rent the Scriptures to a cleane contrary end and purpose then was meant, or they euer were written for.

These apprehend Christ, because hee first did apprehend them, and knew them for his owne, as a good shepheard knoweth his flocke, *so the Lord knoweth who are his*, and he giueth then againe *to know that hee is theirs*, and so to make claime vnto him: according to the stipulation of the new Couenant betweene Christ and the redeemed; he saith to them, *you are my people*; and they saying to him, *thou art our Lord*; thou art our *Christ*, thou art our *Redeemer*. It is well obserued by a godly man and learned Diuine of our time, that the workes of grace and fauour in God, imprint their image in the hearts of them that belong to God in whom they are wrought. There is a knowledge in God whereby hee knowes who are his: this knowledge brings forth another knowledge in vs, whereby we know God to be our God. There is an election in God, whereby hee chuseth the Elect to be his people; which worketh in them another election, whereby they chuse God to be their God. The loue whereby God loues vs, workes in vs another loue whereby we loue God againe. Christ apprehends vs to be his redeemed, that workes in vs the apprehension of faith whereby we lay hold vpon him to be our redeemer: and *by this* (saith he) *we may know that we belong to God, if we finde any such impressions of Gods grace in vs*. These then know *Christ* to be their *Sauiour*, because he first knew them to be his owne whom he would redeeme; they know him, and he calleth them by name, and

Ioh 10.14. 2. Tim. 2.19.

Hos. 2 23.

Perkins in Gal. 4.9.

1. Ioh. 4.19. Phil. 3.12.

cheareth

cheareth them at the heart, by saying vnto them, as it is in the Prophet, *Feare not, I haue redeemed thee, thou art mine.* They lay hold of him, because hee layeth hold of them, holding them by his right hand, and holding also their right hand, that he may euer helpe them. They doe not lay hold of him as *Saul* did vpon *Samuel*, that turned away from him and would haue been gone: but as *Zacheus* did welcome Christ vnto his house, who first bespake his owne entertainment, and was desirous to come to his house, and brought saluation with him when hee came. Isa.43.1. Isa.41.10.13. Psal.73.23. 1.Sam.15.26. 27.28. Luk.19.5.9.

They laying hold of Christ, lay hold of him who doth not at all belong to them, nor was euer giuen them, or appointed for them, no more then *childrens bread belong to dogges*, though they sticke not to snatch it from them: for though Christ died for the sinnes of the world, yet intentionally he did neuer lay downe his life for hypocrites and vnbeleeuers, who shall die and perish for all him (though he hath done enough to saue them) onely by meanes of their owne vnbeleefe, because they *doe not* truly and rightly *beleeue in his name:* and therefore their chalenging of Christ to be their Sauiour, and claime that they make to the benefit of his redemption, is no more iust, then was the claime that the harlot made, who was not the owne mother to the liue child that was none of hers. Mat.15.26. Ioh.3.18. 1.King.3.22.

These lay hold of him, and by faith doe apprehend him, as hauing of all others the greatest interest in him, and all lawfull right to claime him for their owne, as who was prepared, set apart, and appointed for them before the world had any beginning; and *in the fulnesse of time was sent to be borne of a woman, and to bee borne a Sauiour vnto them*; and therefore they may iustly say, and ioyfully proclaime it before Angels and men, as *Isaiah* sets it downe, that *vnto vs a child is borne, and vnto vs a sonne is giuen*, euen giuen by a double donation; one from the the Father, another from himselfe: which gift hath been Galath.4.4. Luk.2.11. Isa.9.6. Ioh.3.16. Gal.2.20. Ephes.5.25.

published by proclamation throughout all the world; *eſtabliſhed in blood, ſealed in Sacraments*, and the performance thereof *witneſſed* vnfainedly, both by *Angels and men*. Now what is more free then *gift*? and who is more faithfull then *God*, and *Chriſt*, who are the giuers, to ſee the grant and gift performed. Euery good Chriſtian therefore and true beleeuer haue a free deed of gift to ſhew out of the Court-rolles of the *Scriptures*, whereby to proue the title and claime they make to *Chriſt* for being theirs.to be moſt lawfull and iuſt; and therefore they may challenge and claime him by as good right to bee their owne, as may the bride challenge the bridegroome to be hers after he hath giuen himſelfe to her; and ſhe on the other ſide giuen her ſelfe vnto him, by mutuall promiſes, and by faith and truth to each other plighted, in which thoſe promiſes are giuen and receiued, and that before ſufficient witneſſes, that are able to witneſſe and teſtifie the ſame: and ſo may ſing ioyfully with the Spouſe in the Canticles, without feare of controlment by any, *my beloued is mine, and I am his, and his deſire is vnto me*.

Cant. 2. 16. and 7. 10.

They, as temporary beleeuers and time-ſeruers, doe lay hold of Chriſt, and let him goe againe, as *Apoſtataes*, and back-ſliders reuolt from him and fall away, ſo making themſelues liable to that *danger* which our Sauiour Chriſt threatneth will befall to ſuch *as abide not in him*, which is the true vine, which is that *as withered branches they ſhall be caſt into the fier and burned*, and culpable of ſuch a ſinne as will *neuer be forgiuen*.

Mat. 13. 21.

Ioh. 2. 19.

Ioh. 15. 6.

Heb. 10. 26. 27. 29. and 6. 4. 5. 6.

These lay ſuch faſt hold of him with the Spouſe, as hauing once found him, and gotten to lay hold vpon him, they neuer more will let him goe, not giuing him ouer till they haue brought him home, and carried him into the *inmoſt roomes* and chiefeſt chambers of their hearts, that they may haue him dwelling in their harts by faith: that they ſo enioying his preſence there, and happy fruition (according as our Sauiour himſelfe hath promiſed to be

Cant. 3. 4.

Mat. 28. 20. Ioh. 14. 18.

euer

euer with his to the end of the world, and neuer to leaue them Orphans) may haue the sweet lasting comfort thereof, and solace themselues therein with infinite and vnspeakable contentment. If there should bee question made to them, as our Sauiour made to *Peter* and the rest, *whether they also with others would goe away?* their answere vnto him will be as *Peters* was, *Lord to whom should wee goe, thou hast the words of eternall life*, and we beleeue and are sure that thou art *that Christ, the Sonne of the liuing God*: for whom hath a faithfull beleeuer in *heauen* but *Christ?* neither is there any in *earth* whom hee careth for, or doth desire but him alone.

Ioh. 6. 67. 68. 69.

Psal. 73. 25.

CHAP. XIII.

Of the third difference, which is in the difference of their assurance to be saued: wherein is entreated of, the want of feeling of true faith, or of the former or present comfort thereof.

Question.

YOu hauing shewed thus much difference to bee betweene the apprehension of Christ by a counterfait beleeuer, and of one that is sound in the faith; goe on in like manner to shew what difference there is (if there bee any) betweene the assurance and perswasion, that the one hath of being saued by Christ, vpon his so apprehending of him; and the assurance of the other?

A. The difference betweene them in this, is no lesse then was found to bee in the other. The difference betweene mis-beleeuers, and the true faithfull that are called the Israel of God, in the point of their assurance, and comfortable perswasion of their being saued by Christ Iesus (they both bearing the venture of the liues of their soules, in the passage that they haue through the wild sea of

Difference of assurance.

of this world, in hope of their safe arriuall and landing at that happie port of all safety in Gods kingdome and heauenly Canaan in the end), is not vnlike to the difference that was betweene the *Israelites* and *Egyptians* for their passing thorough the *red sea*; both of them ventured and went into the sea; the one got well thorough, the other came short home; the one had Gods word for their warrant, they therefore were saued, and gained the port and land which they ventured for; the other were blinded with pride and presumption, and ventured without all warrant from God, as being found rather fighters against God in disobeying his word: and therefore they miscarried all, and were drowned in the middest of the sea, and sunke to the bottome as a stone.

True beleeuers are perswaded of Gods mercies in Christ, that they shall neuer perish, but haue euerlasting life; their faith and hope they haue in God doth neuer faile them, for it is grounded vpon the truth of Gods promise, and the rocke *Christ Iesus*. They escape therefore in all dangers, and happily are saued in the end; *for the iust* Heb. 2. 4. *shall liue by his faith*.

Misbeleeuers and hypocrites they also are bold and confident in their perswasion; it may more iustly bee said, in their proud presuming; for they are but *as the* Prou. 14. 15. *fooles, that beleeue euery thing*: they beleeue they cannot tell what, they hauing nothing to ground their perswasion vpon; they haue neither word nor writing from God, to shew why they should so beleeue: their is neither bill nor scroll, nor any tittle in the Bible, if it bee rightly vnderstood, that doth make for them, and yet they flush themselues as though all were theirs; they flatter themselues, and beguile their owne hearts with mis-applying promises out of Gods word. They are ignorant, and yet most confident: according to that, *Who so bold as blind Bayard*: they feare nothing, they defie the diuell; they haue (they say) a strong faith, and are sure to bee saued: they neuer doubted of their

saluation.

saluation in all their life, neither would they doubt for all the world. Which boldnesse of theirs, being rather blindnesse, then good boldnesse, commeth not through the abundance of faith beleeuing more strongly then others doe, the promises which God hath made them, but through abundance of folly, making promises to themselues, where God neuer made any; and reckoning to receiue that, which God neuer minded to giue; so *building* without a *foundation*, and beleeuing without any word spoken or promise that was euer giuen; the Lord sending them strong delusions, that they should beleeue a lie, and so goe on in their dangerous security, that they may stumble and fall, and rise no more.

They both seeme to bee assured, and to stand perswaded, that they shall be saued by God in the end, but vpon farre differing grounds. The *ground* of the ones perswasion is found onely to be in *himselfe*, and to bee laid vpon himselfe alone, and his owne *conceit*, and may bee rather said to be the assurance of *man* so perswading himselfe, then any certaintie of the *thing*, whereof he is perswaded that euer it shall so fall out, as he doth make reckoning. The ground of the others perswasion is laid out of himselfe, euen vpon *God* and the *truth of his promise*, as *knowing whom he hath beleeued*, and may rather be said to stand more in the certaintie and infallibilitie of the *thing promised*, then in the strength of the mans assured beleeuing and standing perswaded that it shall be so performed that doth beleeue it. 2. Tim. 1. 12.

The ground of the perswasion of an hypocrite, and such as is vnsound in the faith, is laid onely within himselfe, for out of himselfe he findeth nothing to beare vp such a confident boasting withall, but it is onely resting in his owne bosome, and all the weight of his building hath no surer ground to be set vpon, then are the imaginations, thoughts, and conceits of his owne heart alone; which is deceitfull aboue all things, and so false and vnsound, as none is able to know the hollownesse that is therein. And

therefore

therefore a ground (for any to thinke it possible euer to lay a steady, and sure foundation therein, or set a strong building vpon the same, which he desireth to see remaine firme, and vnmoueable for himselfe to dwell safe in), that is more moueable, then is either sea or wind, where all is seene to flow and blow away; as well may a man reckon vpon building Castles in the *aire*, and walled Cities vpon the *rowling and ragged seaes*, safely to inhabite in, as sure perswasions that a man may trust too, and not be deceiued in, and vpon the vaine imaginations, conceits and affections of his seducing and seduced heart; which are so vnstaid, and so vnsetled, that the *affections* are not vnfitly said to bee the very waues and *stormes* of mens soules, that tosse and turmoile them vpside downe. And otherwise beside their owne conceites and imaginations of their owne hearts, that makes them thus peremptorie, and thus bold in presuming, there is nothing at all in the world, that can else warrantably assure them, that they shall euer haue that saluation, which they so much doe reckon vp. For that in it selfe is so farre from being certaine vnto them, as there is a certaintie of the cleane contrarie; and they may be sure, when they shall once come to make triall, they shall find it cleane otherwise to fall out, then they looked for; they may bee bold and build vpon it, there is *no peace at all from God for such euer to receiue in*, nor saluation at his hands for them to haue; though at the last, when it shall bee too late, they should as earnestly craue it, and seeke for it by their crying vnto him, as euer did *Esau* seeke his fathers blessing, when he came too late, and then he could find *no place of repentance with him, though he sought it with teares*: for the Lord hath assigned another manner of estate and condition to hypocrites and vnbeleeuers, and declared in his word so great a condemnation to abide them in the pit of destruction, as he thinketh it threatning great enough vnto other kind of sinners to tell them, *they shall haue their portion with vnbeleeuers, and with hypocrites*. For them

Isai. 57. 21.

Heb. 12. 17.

Mat. 24. 51.

ther-

then to perswade themselues they shall be saued, contrary to all that which the Lord doth otherwise plainely set downe in his word; and *when they heare the words of his so great a curse*, to promise to themselues for all that, *that they shall haue peace*; it is not onely to delude their owne hearts with lying and false conceits, but to set God the more against them, that he may neuer be mercifull vnto them, but cause his wrath more fiercely, and more furiously to smoake out against them. This is not the boldnesse of good assurance, and of a warrantable perswasion, that hath Gods word to relie vpon; but the blindnesse of a most damnable pride, and presuming against all that God himself hath spoken, when (as though *they had made a couenant with death*, and were at an *agreement with hell*, that they should neuer take any hold of them) they doe not onely promise to themselues safetie and deliuerance from perishing, but high aduancement in glorie, and life eternall in Gods kingdome: as if when the King hath proclaimed them al to be traytors, that were conspirators in the late Gun-powder-treason, and that so many as can be procured to haue beene of that conspiracie, are as traytors to be hanged, drawne and quartered; if some principall traitor of them all, hauing to this day escaped, should now be apprehended and attached for his treason, and being to bee carried vp to the Court, that it might bee knowne what should be done with him; he all this while should beare himselfe as bold, as the best subiect in the kingdome, in such sort, as none can make him beleeue, there is any danger towards him; but hee still promiseth to himselfe, that comming once at the Court, he shall not onely escape punishment, and be freed from all manner of blame and rebuke, but bee lifted vp to much higher aduancement, and made some great Duke or Lord in the land: euery one would thinke, that some spirit of frensie or madnesse had strongly possessed such a man. So are these men strangely bewitched, & inchanted by the diuell, to take for sure truths those things, which are but

Deut. 29. 19. 20

Isai. 28. 15.

Satans

Satans meere deluſions; and when the beſt is made of them, no better then are waking mens dreames.

The foundation whereupon a true beleeuing Chriſtian doth build his aſſurance and perſwaſion that he hath, of being ſaued in the end, is that which the Apoſtle calleth, *the foundation of God*; and therefore a moſt ſtrong and ſure foundation, *hauing this ſeale, the Lord knoweth who are his*; the knowledge of God being perpetuall and vnchangeable: for whom the Lord knowes once, he neuer after doth forget. and this is the moſt firme, ſteady, and immoueable foundation, that any poſſibly can build vpon; ſtrong as thoſe mountaines of braſſe, which *Zacharie* maketh mention of, to beare vp all that is ſet vpon the ſame, which makes it impoſſible, that a true beleeuer ſhould euer periſh. It is not the ſtrength of his faith (though he do truely beleeue, as looking thereby alwaies to hold the comfort which hee now hath) that workes vp this aſſurance; but the faithfulneſſe of him, whom this faith doth relie vpon; which is ſuch, as though wee cannot beleeue, *yet he abideth faithfull, and cannot denie himſelfe, for hee is God that cannot lie.* The comfortable and confident perſwaſion of a true beleeuing Chriſtian, for his obtaining of ſaluation through Chriſt Ieſus, ſtandeth more in that hee knoweth who hee doth beleeue to receiue ſaluation from (as that which he hath purchaſed, and that which he hath promiſed, and which he is both able and faithfull to performe), then in knowing that he doth beleeue, and what he lookes for to receiue by his beleeuing, which is to bee ſaued by his faith. His aſſurance is more in the aſſurance of the thing beleeued, through the ſteadfaſtnes of him that hath promiſed the ſame, then in his own ſteadfaſtnes, that he alwaies ſhal ſo beleeue, or in the ſteadfaſtnes of his faith by which he doth beleeue, that it neuer more ſhall be ouertaken with any feare or doubting. For our faith may be dangerouſly aſſailed, *and thruſt ſoare at, that it might fall:* it may be ſhaken, but Gods promiſe is vnfaileable, and the truth of his Word, as a rocke that cannot be moued

Iſai. 49. 15.

Zach. 6. 1.

2. Tim. 2. 19.

2. Tim. 2. 13. Tit. 1. 2.

Pſal. 118. 13.

ued nor shaken, whatsoeuer be the surges that beate against the same. His assurance is more, *in that hee knowes Christ comprehends him*, who will neuer let goe his hold, because *he is stronger then all*, that none can pull any out of his hand; and because *he is most faithfull to answer that trust he is put in by his father*, whose will it is, *that of all that he hath giuen him, he must not loose one*: then in the knowledge that he hath, that he doth apprehend Christ, and doth lay hold vpon him by his beleeuing; for he may let goe his hold, and let slip that hand-fasting which he holds him by; at least in regard of his owne feeling, it may bee gone: for feeling may faile a true beleeuer, and then there is no other helpe, but for hope to hold fast, and still to stand perswaded, that though we cannot apprehend him, yet he doth still comprehend vs; who as he was *yesterday, is euen so to day*, and will be *the same for euermore*; *for hee is the Lord, and changeth not*: therefore was *is that the sons of Iacob were not consumed*; and therefore it is, *that whō he once hath loued, to the end he will loue them* stil: this we are to remember, and to fetch comfort from the same; yea, to hope also, ỳ howsoeuer our feeling may be for the present, yet our selues shal find it to be otherwise afterward again.

Phil. 3. 12.

Ioh. 10. 28, 29. Ioh. 6. 39.

Heb. 13. 8. Mal. 3. 6. Ioh. 13. 1.

Q. *You are light vpon a point that many good Christians are much troubled about, who for want of feeling the comfort they haue had, feare they are quite giuen ouer, and forsaken of God. I pray you therefore let me be bold to interrupt your other speech a little, and to craue of you, that you would speake your mind somewhat in this matter, what you would thinke were fittest to be done by such, or to be conceiued of the estate of such a Christian that cannot haue such feeling of his faith, and standing in the fauour of God after the manner as before sometime he hath had?*

Want of feeling.

A. Such are to labour by iudgement, to conuince and controle their abused sense and feeling, who sometimes to their owne sense and feeling, may thinke God to haue forsaken them; *Christ Iesus* to haue quite left them, and to be departed and gone from them; when as yet he is still

where

where he was, and as touching his fauour and his loue, vnalterable, remaining ſtill the ſame towards them that he was; the alteration being found onely to bee in themſelues, by reaſon of the ſtrong tentations that are vpon them. Men are therefore not to meaſure their eſtate by ſenſe and feeling: for many times in naturall things, reaſon is able to controle our ſenſe, as if I being in a ſhip that is driuen with a faire wind and tide, doe ſaile by a Tower or Caſtle ſtanding vpon a banke, when I looke vpon the Tower, as the ſhip doth ſwiftly paſſe by, my ſenſe of ſeeing thinketh that the Tower goeth away, while I my ſelfe ſtand ſtill in the ſhip: but my iudgement and vnderſtanding telleth me, that it is otherwiſe in truth, and that the Tower ſtandeth ſtill and moueth not, but it is I and the ſhip that doe goe away from it, though to my ſenſe of ſeeing it ſeemes otherwiſe to be. In like manner as touching, feeling, a man that hath but raging paine in one tooth, or hath but a fellon on the vttermoſt ioynt of his finger, or the paine of the goute onely in his toe; though all his body ſhould be ſound and in good health beſides, he feeleth more the paine of that one little member of his tooth, or of his toe, then the ſound health of his whole body beſide, though the health of the whole body be much more, then is the paine of that one member. In like manner doth it many times fall out with good Chriſtians, if they be indued and inriched with neuer ſo many good graces of Gods Spirit, hauing true *faith*, and ioyned therewith *vertue, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe, charitie, hope, humility, meekeneſſe, repentance*, and the reſt that are linkes of that golden chaine, wherewith the vertues are chained and linked one to another, if it ſhould happen not to be well with them in any one of the ſaid graces (according as theſe ſeuerall graces of the mind, as well as the ſeuerall members of the body, may bee put out of their right frame, and haue diſtemper and diſeaſe bred in them, and brought vpon them), though in the meane while it were neuer ſo well with them in all the reſt,

reſt, yet is it found vſuall for them more to feele the diſquiet of the diſtemper, and hurt of ſome one of theſe graces ſo out of frame, then to feele the content and comfort of the abiding in good eſtate of all the reſt beſide; and to bee more grieued with the diſeaſe that is growne vpon that one, then ioyed with the health that doth ſtil remaine in all the other. As if a good man being ſore prouoked and ſet vpon of the ſudden, ſhould be ſo much diſtempered, and put out of all patience, as he ſhould breake forth to much fury and rage in his haſtie anger (which is no better then a ſhort madneſſe), and being come to his right mind againe, his fit being once ouer (for all that while beſide himſelfe), he ſhould then bethinke himſelfe what he had done: ſo would he bee out of conceit with himſelfe, he would be ſo caſt downe in his owne eyes, ſo ſmitten in heart, ſo pricked in conſcience, ſo wounded in his ſoule with griefe for his ſinne, he would crie out and complaine for being thus ouerſeene, as that the diſtemper of that one grace of patience, and the weakenes thereof, which could then beare no more, would more bee felt of him with griefe, and work him greater woe, and diſquiet him much more, then he ſhould feele comfort, or haue contentment in the good eſtate which all the reſt did abide in beſide, and yet that one ſlip of his for a time is not ſo blameworthie, as is commendable the ordinary courſe of goodneſſe, conſtantly held on in the well-vſing and practiſing of other his graces: wherein much ſoundneſſe is found ſtil to be remaining.

And as among the members and parts of the body, ſome are more neceſſarie then are others, and ſo more hardly can be ſpared; ſome are more dangerous to take hurt in, or for any diſeaſe to breed vpon them, becauſe they are the vitall parts of the body, ſuch as is the heart, the liuer and the braine, which if they ſhould be periſhed, the life it ſelfe would be loſt: when ſuch parts are affected, men are found to be more troubled about the hearts of ſuch, and the diſeaſes bred vpon them, then vpon any o-

ther the partes of their bodies beſides, they are moſt ſuſpitious and doubtfull of the recouering of them aboue, that they are of all the reſt, euer fearing leſt thoſe hurts ſhould not be well healed, or thoſe diſeaſes ſoundly cured and recouered againe. As if one ſhould haue among other the outward parts and members of his body, his right hand ſo maimed, as it ſhould be in daunger to bee quite cut off, and ſo loſt; and of all the inward parts ſhould haue a diſeaſe breeding in him, that ſhould dangerouſly affect the heart, which being a moſt vitall part, euen the very fountaine and ſeate of life, that doth ſend forth the vitall ſpirits, and life it ſelfe to the other parts, if that ſhould be periſhed, then the very life it ſelfe would vtterly be loſt.

Much after this manner is it found to be with good Chriſtians, in reſpect of the differing graces of Gods Spirit, which they haue receiued from God, though all verie vſefull for the Chriſtian life, yet ſome are more abſolutely needfull, as being vnto the ſoule, not onely the hand by which it worketh: but as the heart which is the very receptacle and ſeate of life, by which it liueth, which if they ſhould miſcarry, all would be loſt, ſuch as is faith, and loue and repentance vnto life. If theſe ſhould receiue any dangerous hurt, or fall into any deadly diſeaſe, whereof they ſhould not be againe well recouered, there muſt needs follow the vtter ruine of ſuch a Chriſtian. When therefore their faith is mightily aſſailed, and by the ſtrength of tentation ſorely ſhaken: when their repentance is challenged not to be ſound, and ſuch as it ought; Oh, then how ſolicitous is a carefull Chriſtian, about the hauing of theſe well cured and recouered againe? how feareful and doubtfull is he, leſt theſe ſhould faile him, and neuer be holpen? how doth hee enquire after the beſt Phyſitians, to heare the beſt counſell that in this caſe may be giuen? yea, if a whole Colledge of Phyſitians ſhould all meete together to conſeare about his diſeaſe, they all would ſcarce bee able to giue him ſatisfying that his diſeaſe were curable,

and

and might well bee holpen; he would doubt, that all the Balme in the Lords *Gilead* would not suffice to make for him a remedy, that should bee soueraigne and sauing enough; nor that all they together, should haue sufficient skill how to apply it, so as hee might haue good recouerie thereby. Yea, if it once grow ill with them in their faith and repentance, and that these graces are smitten at, strooken, and wounded by some soare and dangerous tentation, then in stead of complaining of the weakenesse and hurt of their faith and repentance, they fall to entertaine a conceit into their mindes, which troubleth them worse then did all the rest; namely, that they haue no faith at all, that they haue no true repentance, nor euer yet had. But I would demand, if they had not some remainder of the life of these graces of faith and repentance, by which they feele the wounds and hurts, that these affected members and parts of the inner man haue receiued? how come they to make complaint in particular, about their faith and repentance, that it is not well with them? Can a man that hath his leggs cut off, so hauing no legs, be affected with the aching, or painefull dolour of the wounds and hurts which are in his legs? he may complaine of paines in other partes, but griefes in his leggs he can neither feele nor complaine of, for he hath none at all to be pained in. But if a man hauing indeed a leg that is now hurt and wounded, then were it meere folly and madnesse for him to complaine and say, that he hath no leg, because his leg is so maimed and hurt, for that proueth that he hath a leg, in that he complaineth, all his paine is in his leg, and complaines not of his arme, nor of his head, which both may be well for all that.

Q. *True: but may not a man complaine he hath no legs at all, if his legs indeed be once cut off?*

A. But I demand againe: Can a man in like manner complaine that hee hath no heart at all, if his heart bee plucked out? We know that then he is but a dead man: for the heart is the most vitall part of the body, and the *Of feeling.*

very seate of life, which being principally in it, the life it selfe by it is communicated to all the rest: destroy therefore and pluck out the heart, and then tell me what life will be remaining in that body for it to complaine it hath no heart? Faith is as vitall a part for the life of the soule, as the heart is for the life of the body: for it is the only organe and receptacle of all the life of the soule, that it receiueth from Christ the onely fountaine of true life, and by it that spirituall life which is receiued from Christ is communicated to euery power and part of the soule beside. It is the very soule of our soule: for wee liue by faith, wee walke and worke by it, and not by sight: the life of faith is that which doth animate all other vertues beside that are in vs. Plucke this faith away and destroy faith which is the life of the soule, and then what life will there be remaining in that soule, for a man to feele by it that he hath no faith? or to complaine of the weakenesse and wants of his faith? for then he should be as a dead man that should haue no feeling in him; as *vnbeleeuers and wicked persons are said to be dead, euen while they liue; yea twice dead and plucke vp by the rootes, and are past feeling*, as the Apostle speaketh. Nay, the complaining by weake Christians about their sinne for the weakenesse thereof, or for the want of their faith, argueth the presence and being in life of their faith, by which they haue such feeling and make such complaining: as one complaining that he feeleth paine at his heart, that doth argue that he hath a heart, and that his heart is in life which maketh him so to complaine.

1. Tim. 5. 6. Iude 12.

Treatise of Melancholy. pa. 215.

These are not vnlike vnto that *melancholike* person, who being ouer borne and ouerset with that dangerous humour of melancholy, complained he had no head, nor could not possibly be otherwise perswaded, then by that course which that prudent Physition *Phylotimus* did take with him when he caused to be made a cap of lead very waighty and heauie, and the same to be put vpon his head, that feeling the weight thereof vpon his head, hee might

might be brought to conceiue otherwise, and be perswaded that hee had a head. And as they are not much vnlike that *melancholike* for kinde of disease, who was deluded with melancholie conceits, to thinke that he wanted that which indeed hee had; so doe I thinke the like kinde of remedie in this case not vnfit to be vsed for their cure, which was vsed for his. I would therefore lay vpon these weake Christians no other burthen, but the weight of their owne burthen, of holy sorrow and griefe and doubtfull despaire for their wanting of faith (as themselues doe deeme), which is so weightie, as they are like to sinke vnder it, & wholly to be broken down with the load thereof, yet that being laid vpon the head of their faith, they may bee asked whether they feele any such burthen, and are pressed vnder the heauie weight of the same? which if they do, let them neuer make doubt more but that they haue faith, and their faith hath both head and hart too, that hath life in it, which moueth that sense, and causeth that feeling, and worketh that holie griefe and sorrow so to complaine, the whole soule being quickened thereby throughout, and all the graces of Gods spirit that are therein. There is no life of spirituall graces otherwise to be had, then as the same be deriued from Christ, who is our life and the fountaine thereof: there is no passage for this life to flow into our soules, but as by faith the same be let in, which only is the instrument of the vnion that is betweene Christ and vs, and the proper hand to receiue all grace from him: the very receptacle, and (as I may say) the cisterne to hold the grace it hath receiued from him as out of the fountaine, and so to distribute it to all the rest of the graces that are in that soule wherein it is seated.

If therefore there be any liuely feeling of our want of faith and mourning for our want; if we complaine of the want of faith, feeling it to be as a burthen vnto vs that is too heauie for vs to beare: if wee sigh and groane vnder that burthen, with earnest longings and daily prayers to

be eased, and with such desires of obtaining that which we want, as willingly we neglect no meanes that we can know, is to be vsed for our better comming by it: doubtlesse there is the presence of holy grace (for such a true desire of grace in the want of grace is grace it selfe) and there is the euidence of the life of grace manifestly to be seene. Now that life of grace cannot otherwise be had but as from faith, and by meanes thereof it be receiued, which drawing life from Christ, and taking it from him doth repleniſh the whole soule therewith, and quickneth euery grace with the same that is found therein. So that such a liuely feeling of the want of faith, and complaining of that want, with desire of hauing that want supplied, doe no other in truth but argue the presence of liuely faith, howsoeuer it be not felt.

Feeling.

Faith as well may be present in the soule, though it be not felt, and though hauing it we be not for a time priuie to our so hauing of it, as Christ himselfe may be present with a true Christian, when yet being strongly set vpon by some sore tentation, hee may thinke himselfe for the time, wholly to be giuen ouer and to be quite forsaken. Christ, once receiued by a beleeuing Christian to dwell in his heart by faith, may be and doubtlesse (according to his promise) *will be with his to the end of the world*, still remaining and abiding with euery such a beleeuing christian, dwelling in that heart which once receiued him, though so closely keeping himselfe hidden, that the same Christian may for a time seeke him, as much sorrowing for not finding of him, as euer did *Mary his mother sorrowfully seeke him when he was missing*, and hunt as much after him with as longing a desire to light vpon him, as euer did the Spouse (when she was most sicke of loue) long for and looke after her welbeloued, and yet with her for a good time neuer find nor light vpon him, when all the while he is (though very secretly, yet most certainly) remaining with them and abiding in them. For the Lord knoweth how to bee present with his children, and

Matth. 28.

Luke 2. 4. 8.

Cantic. 5. 8.

yet

yet they themselues shall not be aware of his so being: so *Iacob* spake of Gods presence with him at Bethel, *God* (saith he) *was here, and I was not aware. The Lord can tell* (saith one of the ancient Fathers) *how to be wholly every where, and yet contained in no one place; he knoweth how to come to one, by not leaning that place from whence hee so came; he knoweth how to goe away againe, and not to leaue him from whom he is so gone.* And againe, speaking of the marueilous manner of *Christ* his being borne of a woman, she being yet a virgine, and so of his comming into the house, the doores yet being shut, saith further, *If a reason of this could be found, it should not be wonderfull; if an example of the like, it should not be singular. We must know* (saith he) *and beleeue, God can doe some things which may can neuer finde out the manner and the way by which they are so done. And in such things, the greatest reason of the doing of them is, the only power and might of him by whom they are done.* There are two waies after which the Lord may be said to be with his children, while they remaine in this world: one, which may bee perceiued and well may bee felt: another, which is secret and cannot bee knowne but by the euent and effect, as they by proofe finde themselues to haue been sustained and vpheld in all their greatest troubles, though they know not how, and could not then perceiue by whom; but it was the Lord that sustained them with the one hand, while hee was putting them downe with the other.

Augu. ep. 3. ad Volusianum.

After such a manner may faith be knowne to bee present in the heart, when yet it cannot sensibly bee felt: namely, as it may be followed, discouered, and found out by the working. It is well worth the obseruing, that it is promised in the Gospell, that whosoeuer beleeueth shall neuer perish, but haue life euerlasting. Now it is to bee marked, that it is not said, Who so hath the comfort of beleeuing, and the feeling of his faith, and so knoweth vndoubtedly that he hath true faith; he, and he onely is the man that shall be saued: but he that indeede beleeueth,

Iohn 4.16.

that is, he whom God (who onely knoweth the hearts of all, and knoweth them better then wee know them our selues) knoweth that hee doth truly, though neuer so weakely, beleeue; and who hath faith in Gods account, though it be not so in his owne, though he haue not the feeling of his faith, nor the comfort of his owne beleeuing, nor can no more apprehend how the Lord can in any fauour be present with him, then could *Gideon* conceiue how that could be so which the Angell spake vnto him, telling him that the Lord was with him (they being in the meane while oppressed by the hands of the Midianites), yet that man is vndoubtedly in the state of saluation, such a one can neuer perish in the end. For there may be as blessed a beleeuing, without some kind of seeing and feeling: as was *Thomas* his beleeuing blessed, when once he had seene his Sauiour present with his eyes, and sensibly had felt him, and laid hold vpon him with his hand: witnesse that which our Sauiour Christ answered vnto *Thomas*, vpon that occasion; Thou hast seene and hast beleeued; blessed are they that haue not seene, and yet haue beleeued.

Iudg. 6. 12. 13.

Ioh. 20. 29.

And thus much for the interpretation of that my speech I was in hand with, for shewing how the assurance of a true beleeuing Christian, is more in the assurance of the thing beleeued, then in the person that doth beleeue: and so much for answere in way of some satisfaction to your request, who desired to heare some thing spoken touching that point, of a Christians not feeling the comfort he hath had, and of his not feeling that hee hath faith at all, nor any comfort of his present true beleeuing.

Chap.

Chap. XIIII.

Further differences betweene hypocrites and sound beleeuers, in their assurance to be saued: and first, in the whole building thereof; as also of the builders themselues.

NOw to prosecute my former speech, and to shew some further differences that are discernable betweene the assurance of hypocrites and mis-beleeuers, and such as soundly and truly doe beleeue. As therefore there hath been shewed a manifest difference to bee in the foundation and ground worke of either of their assurances; so is there as cleere a difference to be discerned in the whole frame and manner of the building and working vp of such assurance; the workmanship being as differing, as are the workmen that do build theron, euen the master workmen themselues, & chiefe builders, who hauing drawn the plot, giue all the direction how things are to be caried; who are as clean opposite in their doings each to other (one working one way, & another working another) as good is to bad, and right is to wrong; as light is to darknesse, or God is to the diuell. For indeed it is God that hath the disposing of all the businesse about the one; and the diuell beareth all the sway, giueth all the direction, hath the whole command, and all the controlment about the other. The Spirit of God, which is the Spirit of truth, beareth rule in the heart of the one; and that lying false spirit, euen the spirit of the diuell, who ruleth mightily in the children of disobedience, and was a lying spirit in the mouthes of the false prophets to deceiue *Ahab*; it is he that carrieth all the stroke, and hath the whole gouernment in the other, (for questionlesse all hypocrites haue vncleane spirits breathing in them) the Lord

Difference in building assurance.

Difference in builders.

Ephes. 2. 2.

1. King. 22. 22.

Isa. 19. 14. Lord hauing so in beauie iudgement mingled among them spirits of errour, which doe cause them to erre in euery part of their worke.

We know it is meet in euery building, from the ground to the roofe, to haue euery thing so ordered, as the house may be well contriued for vse, made beautifull for view, and substantiall for continuance. Now as for vse and continuance, that lying false spirit who guideth and directeth these false and deceitfull workers that worke vpon this frame, as hee intendeth not either of them himselfe, so doth he not suffer them to strike one right stroke to further such a businesse; but indeed his aime is for the cleane contrary, in setting them a worke to doe all to no purpose in such respects. His whole drift is, to haue matters carried so, as all may shew as faire, and be as beautifull and goodly to behold and looke vpon, both in their owne eyes, and view of others, as that which is best and trulieſt wrought of them that are most skilfull in their working, and doe all that they doe most soundly and substantially indeed; but as for vse, his desire is to haue all so bungled vp, and so confusedly wrought, as none may know what to make of such worke, nor what good vse to put any thing vnto when all is done: no other order or method being obserued for the framing of things to any purpose, but such orders and methods as the Apostle giueth vs warning of, and willes vs to take heed of, that are vsed by the diuell, but all to deceiue by. In which respect he vseth art and skill enough, and none so much as he in that kind of profession. Hee is the greateſt Artisan that is in the whole world beside; he is most orderly and methodicall in his wilie working, to catch men by deceit, & ouerthrow them in perdition; he is therin both *nulle artifex*, and *mille artifex*, if one way succeedes not, he will seeke about another, till hee haue gained his purpose in that hee goes about: yea, hee traines vp men this way and teacheth them cunning, till as perfect workmen, they haue got the skill how to deceiue others, and most

2. Cor. 11. 13.

Subtilitas & Nocitus. Eph. 6. 11.

of

of all themselues, that being become *vaine and fooleish*, they may waxe worse and worse, deceiuing, and being deceiued, as the Apostle speaketh of those *that haue made lies their refuge*, and *that vnder vanitie haue hid themselues*. Rom. 1.21. 2. Tim. 3.13. Isa. 28.15.

And as for continuance, this whole frame is set vpon so sandie a foundation, and so slightly & falsly is wrought beside, as it will stand no storme nor shower that shall happen; but be as a castle of *cruse downe*, that shall fall vpon the heads, and about the eares of them that dare venture to abide therein.

Temporary beleeuers and hypocrites that are these deceitfull workers, who for their double-headednesse carrying (as we vse to say) two faces in one hood, may not vnfitly be likened to some two faced pictures, which on the one side shall be seene to laugh like a asse, and on the other side like a monster: they can make as faire pretences of holinesse as who shall make best, and goe as farre in the externall and outward practice of all religious duties, as who shall goe farthest: they will come to sermons, they will bee at good exercises, they will pretend great holinesse, *they will seeke the Lord daily, and delight to know his waies, as a nation that did righteousnesse, and forsooke not the ordinances of their God*: they will aske of God the Ordinances of Iustice, and they will take delight in approching to God. Hearing the word of God, and that with some kind of ioy; as our Sauiour sheweth in the parable, in so much as many, by meanes thereof, come to be greatly *inlightened*, and *to taste of the heauenly gift, to bee made partakers of the holy Ghost, to taste of the good word of God, and of the powers of the world to come*: yea, they will be found not onely to serue God with others, in the ordinary religious exercises of Gods daily worship, but in the extraordinary also; if there bee any more excellent then other, they will therein also be found as forward, as who shall be formost; they will *fast and humble themselues*; they will *afflict their soules, and bow downe their heads*

Hypocrites.

Isa. 58. 2

Heb. 6.4.5.

Isa. 58. 5.

Gal. 6. 12. Coloſ. 2. 18. *heads like a bulruſh*: and *make* (as *Paul* ſaith) *a faire ſhow in the fleſh, and in a voluntary humility*: they will not ſtick with the Phariſie, to *faſt twice in the weeke, pay euery man his owne, pay tithes of all they haue, giue almes to the poore*: and with the rich young man in the Goſpell, (who came to our Sauiour Chriſt, to know what hee might doe to gaine eternall life), *keepe after his manner, all the Commandements of God euen from their youth*. And thus much for any to do, is the moſt that Satan their captaine will allow the beſt hypocrites of them all to doe: which yet to doe, is to ſet vp a very faire outſide of a Chriſtian-like well framed life and conuerſation, which for ſight and outward view ſheweth as beautifull, and as comely as doth the beſt; and yet neither profitable for any vſe, nor ſubſtantiall for continuance. Hence is it that this ſort of men are not onely well thought on of others, but they haue high thoughts of themſelues, and reckon vpon great things that they are to receiue at Gods hands: they make no doubt but to be ſaued for euer; they looke to bee in heauen before their feet bee cold; whoſoeuer ſtand out, they promiſe to themſelues that they ſhall bee receiued in: there are none more confident heerein then they: though there ſhould but two in a countrey bee ſaued (ſaith ſuch a one) yet I hope that I ſhall be one of them: yea they dare chalenge God himſelfe for not doing right, if ſuch perſons as they ſhould not bee well regarded of him: *Why* (ſay they) *haue we faſted and thou ſeeſt it not?* why *haue we afflicted our ſoules, and thou takeſt no knowledge of it?* And our Sauiour Chriſt telling vs of ſuch ſort of men how it will bee with them in the day of iudgement, bringeth them in before vs, comming to heauen gate as though they were in haſt, and calling earneſtly to haue the gate opened vnto them, as maruelling they ſhould be let to ſtand without ſo long; crying, *Lord, Lord, open vnto vs: haue not we propheſied in thy name: and haſt not thou taught in our ſtreets?* vnto whom, for all this, it will be anſwered, *depart you away, I know you not, you*

Iſa. 58. 3.

Luk. 13. 25. 26. 27.

haue

haue been workers of iniquitie. Though the worke of prophecying, and so of hearing, reading, praying, fasting, and the like, were, and are in themselues holy actions, yet the doers of them not doing them holily, may be *workers of iniquitie*: for doing vniustly, that, which otherwise in it selfe were iust to be done. *Prayer, and prophesying* are spirituall actions, but they may for all that be carnally performed, and so *turned to sinne* vnto them that are the doers of them. He is an euill worker, or a worker of iniquitie, first, that doth that which is in it selfe euill: secondly, that doth not that which is good, being the good that he ought to doe: thirdly, that doth that which is good, but doth it not well; as doing it in some sinister respect of an euill mind, vain-gloriously, or hypocritically, and the like. And thus all that before haue been mentioned, that temporary beleeuers and hypocrites may doe, or possibly can doe, not being soundly and sincerely done, in such truth and vprightnesse as God doth require, all is but lost labour that so is done, and (according to the prouerbe) As good neuer a whit, as neuer the better. When holy things in themselues are thus hollowly done, and in in so great hypocrisie by the doers of them; the things which were otherwise most excellent, are now most vile, and whatsoeuer shewes they haue, they are but beautifull abominations; the faireſt workes are then become the foulest faults, and their best deedes, their worst sinnes. Things thus done by such deceitfull workers, in their so doing of them, they haue but marred (as wee vse to say) good matters in the handling; and all that they haue so wrought, euen in the working will crumble away as betweene their fingers, and come to nothing. They may deceiue others for a time, but they will finde by wofull experience, that they haue most of all deceiued themselues in the end, that they haue toyled themselues in vaine, and that they haue but *wrought as in the fier*, which as quickly did consume it, as they could worke it and bring it off their hand. Hypocrisie is said to bee spunne vpon a fine thred;

Isa. 1.13.

Habac. 2.13.

thred; but for all that, it will make no good cloth nor garments that will couer them; they may weaue it who that will, *but* (as the Prophet speaketh) *they shall weaue*
Psal. 59. 5. 6. *but the spiders webbe*: their webbes will be no garments, neither shall they couer themselues with their workes. Such builders as these that haue builded but after this
Iob 8. 15. fashion, when they haue set vp all this goodly frame, *they may leane vpon their house* (as *Iob* speaketh) *but it will not stand; they may hold fast by it, but it will not endure*. And
Mat. 7. 26. 27. because it is slightly built aboue, it is as vnsoundly and vnsetledly founded below, being set vpon so vnsteadie and *so sandie a foundation, when the raines shall descend,*
Iob 11. 20. *the flouds come, and the winder blow and beate vpon that house it will all come downe and be ouerthrowne, it will surely*
Iob 18. 14. *fall, and the fall thereof will be great*. Then shall the *eyes of these men faile, and they not escape, and their hope shall bee*
euen as the giuing vp of the Ghost. Their *confidence* shall then be rooted out of their tabernacle, *and they be brought*
themselues to the King of feare. Yea, *terrours* will then (for all this great boasting of strong assurance) *take hold*
of them as waters and tempests will carry them away by night. The East wind will carrie them away and they shall depart, and as a storme it will *hurle* them out of their
Iob 27. 20 21. 22. 23. place: *then will God cast vpon them and will not spare, though they would faine flee from vnder his hand: men shall*
then clap their hands at them and hisse them out of their
place: as *Iob* doth thus speake: time and experience will shew what manner of workmen these haue been; the *day* will declare it, and the *fier* will reueale it, of what
1. Cor. 3. 12. 13. sort this whole worke is; namely, that they haue builded vpon a tottering and rotten foundation, no better stuffe then *timber, hay, and stubble*, and therefore all in the end will be *consumed*, wholly ouerthrowne and brought to nothing.

Sound builders. On the other side, the Spirit of God, which is the spirit of truth, and leadeth vnto all truth, hath a cleane contrary working in the hearts of true beleeuers, who are

said

said to be *good and true in heart*, and such, as in whose *spirit there is no guile*: like those worthies of the Tribe of *Zebulon* that came to *David* to *Hebron*, who are commended to haue been men that *were not of a double heart*, they are guided to doe that they doe *with innocent hands, and vpright hearts, not lifting vp their minds to vanitie, nor swearing deceitfully, but to bee vndefiled in their way*, which way so euer they shall walke, still hauing respect *to all Gods commandements*. In their behauiour at home, *to walke in the vprightnesse of their hearts in the middest of their house, without setting any wicked thing before their eyes*. In their outward behauiour towards men, or in the carriage of themselues towards God in his worship and seruice, to follow the Apostles practice, in endeauouring euermore to *keepe faith and a good conscience both towards God and man*. In their dealings with men, *to doe no ill to their neighbour*, to *speake* euery one the *truth from his heart*, as children that will not lie: in comming to serue God, *to cleanse their hands in innocency*, and so to *compasse Gods Altar*; not as doe hypocrites, to *draw neare to God with their lipps, when their hearts in the meane while being removed from him*: but so as they with *David* say and professe, euen vnto God as did hee, *O God my heart is prepared, my heart is prepared; I will now sing and giue praise*. In giuing God thankes, they *awaken their soules to praise God, and exhl vpon all that is within them to magnifie his name*: they praysing God with their *words*, praise him with their *vnderstanding also*. When they come to make prayers vnto God, they lift vp their *hearts* with their *hands vnto God in the heauens*; and holding vp their hands, they *hold vp pure hands in their prayers without wrath and doubting*. In comming to heare the Word of God, they with an *honest and good heart* heare it, and keep it, holding it vp in their hearts with *David*, that it might *keepe them from sinne*. As God loueth truth in the inward parts, so doe they *worship God in spirit and truth*. They doe not desire to seeme to doe any thing better, then indeede they

Pſal. 119.4.
Pſal. [illegible]
1. Chron. 12.
Pſal. 24.4.
Pſal. 119.1.6.
Pſal. 101.2.3.
Acts 24.16.
Pſal. 15.2.3.
Iſai. 63.8.
Pſal. 26.6.
Iſai. 29.13.
Pſal. 57.7.
Pſal. 103.2.
Pſal. 47.7.
Lament. 3.41.
1. Tim. 2.8.
Luke 8.15.
Pſal. 119.11.
Pſal. 51.6.
Iohn 4.24.

they doe it: neither doe they desire to seeme to doe that, which in truth they doe not; but as God is truth, so are they found in *all their waies to walke in truth.* They beleeuing *God*, doe beleeue also in *Christ*, their hearts therefore neede not to *feare*, nor at all to *be troubled, they know* with the Apostle *whom they haue beleeued, and that he is able to keepe all they haue committed vnto him sure and safe vnto the day of his appearing.* This therefore is the victory whereby we ouercome *that euill one, and the whole world with him*, euen their stedfast *beleeuing:* such as doe thus, may indeede be assured of vndoubted *safety and saluation for euer.* They thus beleeuing, and thus liuing, may know assuredly themselues to be in *Christ Iesus*, because they *walk not after the flesh, but after the spirit:* they haue good warrant to say, that *Christ is theirs, and they are his*; and therfore *laying hold of Christ*, they may bee assured most certainly to bee saued for euer by him. They may bee fully perswaded, *there shall bee no condemnation to them, being thus in Christ Iesus*; neither shall any thing be euer able *to separate them from the loue of God, which is in Christ Iesus.* They in this case may *lay themselues downe in peace with Dauid, and take sweetely their rest*; *for the Lord is hee that will now make them to dwell in safetie*, not fearing though *ten thousand had beset them round about*; they need not be afraid of any euill tidings, but cast away *all feare that hath paine full nesse*, and let their hearts bee setledly fixed, and trust in the Lord: for such haue their warrant made them out of Gods Word, that doing these things, *they shall neuer be moued:* and as the Apostle *Peter* saith, *they shall neuer fall.* These haue laid for themselues a good foundation for eternall life, and as good builders indeed, haue well builded a sure habitation for themselues to dwell safely in. *Saluation may bee called the walls of this building, and safetie it selfe the bulwarkes thereof.* They that dwell in such a defenced Castle, they dwell to high for any to pull them downe, their defence is the *munition of rockes* (as the Prophet speaketh), they hauing thus built their faith vp-

1. Iohn 4.
Iohn 14. 2.
2. Tim. 1. 12.
1. Iohn 2. 13. & 5. 4. 5.
Rom. 8. 1.
Cant. 2. 16.
Rom. 8. 1. 38. 39
Psal 4. 8.
Psal. 3. 6.
Psal. 112. 7.
1. Iohn 4. 18.
Psal. 15. 5.
2. Pet. 1.
Prou. 10. 25.
1. Tim. 6. 19.
Isai. 26. 1.
Isai. 33. 16.

on

on *Christ*, that is a rocke so strong and sure, as neuer can be moued, it is impossible that the *gates of hell can euer preuaile against the same*: such as these are surely out of all danger, and as one set vpon a high rock, and standing vpon a sure and inuincible Tower, they may look and laugh at al their enemies below, not caring what they al ẽ possibly do against them, how fiercely and how furiously soeuer they shal assaile them. These therefore (ascleane contrary to the other) being those that *heare* the sayings of Christ, and *do* them, that truly do beleeue, and thus holily doe liue, they are most wise men, and good builders that haue *built their house vpon a rocke*; and therfore when the *raine descends, the flouds come, the winds blow and beate vpon the house, it doth not fall, because all is founded vpon a rocke*; and so the whole worke of their building (they thus building vp themselues in their most holy faith) is not onely made beautifull for view, but wisely and well contriued for necessarie vse, and made strong and substantiall for continuance. They hereby in all their workes thus wrought, shewing themselues to haue been workemen, *that need not be ashamed of that they haue done*: as the Apostle gaue counsell to *Timothie* for the discharge of his dutie. Their worke in time shall also be made manifest, *the day will declare it*, and *the fier will reueale*, that vpon a most sure and pretious foundation they haue builded *gold, siluer and precious stones*, and that their worke hath been wrought according vnto God, and therefore of him they may looke to receiue their reward, and so to haue praise of God.

Mat. 16. 18.

Mat. 7. 24.

2. Tim. 2. 15.

1. Cor. 3. 12.

Iohn 3. 21.

Chap. XV.

The different vses they put their perswasion vnto.

AS the truly faithfull lay hold of Christ, so doth the hypocrite: as they are comfortably perswaded to be saued by him, these seeme also to bee euery day as confident therein as they, and doe as boldly presume and reckon thereupon, but as there is truth in that which is done by the one, and much guile and falsehood in that which is done by the other: as the one haue warrant for their so doing, the other haue none; so doe they in like manner differ in the vse they put this their assurance and perswasion vnto, as they differed in the ground that either of them had for their being so perswaded.

Difference in the effects of assurance.

The one by meanes thereof feare God the more, because *they know mercie to be with him*: the other feare him the lesse; yea not at all.

Psal. 130. 4.

Misbeleeuers and carnall Gospellers vpon this idle conceit that they are sure they shall be saued, lay aside all feare of God and care of goodnesse, they sing such a *requiem* to their soules, as they now sing cocke on whoope, (as wee vse to say) and sing all care and feare away: yea they are as those of whom *Iob* speaketh, *that haue forsaken the feare of the Almightie. That grace of God*, which they say, they hope to be saued by, *they turne into wantonnesse*: they hauing gotten this by the end, *that the iust shall liue by his faith*, euen by faith alone, and not by *works*, they hereupon lay away all care of *good workes*, which God hath ordained *that true beleeuers should walke in*, and they hold themselues to their idle and their single sold faith, and they runne away counter with this in their minde, and this in their mouth, the iust shall liue by his faith: as though

Iob 6. 14.

Iude 4.

Ephes. 2. 10.

though they had now found out such a way to heauen, as doe what they will in all their life time, they can neuer come short of the place that they seeme so to hunt for. But they and their faith are like to perish together, and their assurance is as sure to trust to, as is a reede or broken staffe, which will be sure to leaue them in the ditch, when they trusting vnto it most, doe reckon and looke to leape ouer thereby.

True beleeuers who know of Gods loue and fauour towards them indeed, and apprehend *these euerlasting sweete mercies of God in Christ Iesus*, which haue eternall life and saluation accompanying them, whereof they haue good assurance giuen them, and wrought vp in their hearts by their so beleeuing, their soules being now satisfied as with marrow and fatnesse, which makes them praise God with ioyfull lips; they doe not receiue this grace of God in vaine, but because they finde such mercie from God, they feare him the more with a child-like feare, which makes them awfully to serue him, and willingly to performe euery good dutie vnto him. Yea, *the loue of God in Christ Iesus constraines* them to doe their dutie, and to professe with *Dauid, that of force they must loue God.* Now are not his commandements grieuous vnto them, *but their delight is in the law of God*, which they haue learned *Iob, to preferre before their appointed food.* The more assurance they haue of Gods loue towards them, whereby they know God to bee their God, and haue boldnesse to crie *abba* father vnto him, the more surely hath the Lord their hearts ioyned vnto him in true loue againe, they being tyed fast with the cords of his owne loue wherewith first hee loued them, which causeth them reciprocally to loue him backe againe. And because he hath giuen them the Spirit of adoption, whereby they know him to be their father, the more may hee reckon vpon the naturalnes of their loue and child-like dutie vnto him, because hee now knoweth them (as being so made by him) to be his owne true children indeed, *whom* Psal. 18. 1.

2. Pet. 1. 4. *he hath made partakers of his owne diuine nature*, setting his owne image vpon them, and giuing them a heart and disposition to be like minded to himselfe, to loue that he loueth, and hate that hee hateth: euen to loue righteousnesse as their life, and hate all manner of wickednesse which God doth most hate. He may now reckon vpon them as vpon his peculiar ones, to haue seruice done at their hands, though others will doe none, that they will stirre, when others sit still: and though others doe grumble and snuffe when they are spoken vnto, yet for them to be found willing, chearefull and vnwearied in their well doing.

Chap. XVI.

How easie it is to get a false perswasion, but difficult to attaine sound assurance of salvation: which is another difference betweene them.

THe assurance of an hypocrite is of no such excellencie, but it is easie to come by, and may bee as soone light vpon as euer it is looked after: for it is as refuse stuffe that lieth in euery mans way, not worth the taking vp. No marueile then that they are so full of it, for of such rubbish there be cart load fuls ro be had in euery ditch, and throwne out vpon euery dunghill, which hee that hath vnderstanding to discerne between things that differ, would rather throw from him, then euer take vp, though it lay in his way. A wise Christian will rather emptie his heart of such idle conceits (as these set so great store by) if any such he found there, then so to fill himselfe as with emptinesse and winde that will put him more to paine, then profit him any whit. Such Christians as these they are no sooner borne, but they are growne men the first: so soone as euer they begin to make any profession of

of Christian religion they attaine to their perfection: so fast as they make any beginning, they by and by know as much as any can teach them, as to loue God aboue all things, and their neighbour as themselues. This they reckon to be all that can be taught them, there is no more to be learned: they know al are to be saued only by faith in Christ Iesus, what need they any more? they are now sure of their saluation for euer, they will neuer doubt after. It may be said of the assurance that these men haue, according to that which goeth in the prouerbe, it is *soone ripe*, and it will be as *soone rotten*: it is brought foorth at once like *Ionahs gourd*, they neuer laboured for it, no more then hee did for his gourd (for such weedes as these idle conceits and fond fancies, wherewith such sort of Christians vse to flatter their owne hearts, they wil grow fast enough of themselues): but as it is easily come by, so it is as easily lost againe: it may *grow in one night*, as did his gourd, and perish in another; and then it will be with them as it was with him, they will *fret* more for the want of it, then euer they *ioyed* in their first having of it. Ionah 4. 10.

The good assurance of Gods faithfull seruants, is very hard to come by. The assurance of faith, like faith it selfe, as it is most pretious, so it is most rare, and not common to be found. In this particular the truth of that which runneth in another prouerbe (that is common) is much confirmed, that daintie things are deare things, and things of most excellencie will not be attained to without great difficultie. Great is the cost many of Gods seruants haue been at, and hard hath been the labour which they haue taken about this one point of their assurance: they haue sweat much and taken sore paines hereabout, night and day doe they seeke it, yea daies and yeeres haue they bestowed vpon it in seeking after it, and yet hardly can finde it, and with much difficultie can euer attaine vnto it: the Lord seeing it meete so to haue them exercised, so to deferre them, and so long to put them off, before euer hee will giue them to haue their hearts desire herein. For he *True assurance hardly gotten.*

knoweth such to be the worth and excellencie thereof, as it will quit well the cost they haue been at, and pay well for the trauaile and paines they haue taken for the comming by it, when once they shall haue obtained it: hee holds it therefore at so deare a price, that knowing what it cost them before they could purchase it, they may the better esteeme of it when they haue it. The Lord seeth well enough that the things we easily come by, wee vse as little care for and as lightly to set by. Neither doth the Lord vse to giue this to be had all at once, and wholly to be wrought vp of the sudden. It is not a plant of *a nights growing*, as was *Ionahs gourd*: for when it is once growne and come to perfection, it is neither the bitterest nor eagerest frost of one nights freezing, nor all the sharpest winters of a mans whole life beside, nor the bitings of all wormes that shall lie nibling at the roote, that euer can so possibly bite it or smite it, as wholly for altogether to ouerthrow it in the end. Wee know that the great and mightie oakes, whose enduring is for many ages, are longer a growing and slower in attaining to their full growth, then are either shrubs in the wood, or weeds in the garden, which easily may bee brusht vp, or weeded out with the hand, or being let alone, will of themselues fade quickly and wither away: but being once growne they will stand any storme, and endure the sorest tempest. So is the comming forward of the good assurance of a true beleeuing Christian: it asketh many a yeeres growth before it can gather strength and attaine to due perfection, it must be holpen forwards by manifold experiences, and much obseruation had of Gods gracious fauours in the whole course of our liues, and so be made to encrease as with the encrease of God. The growth of it is slow, and requireth much attendance, much labour and cost to bee bestowed about it to haue it got forward: but when it is growne it is sure, as that which is euerlasting, and will not perish for euer. And it proueth to be of nature inuincible, that dareth encounter the bitterest

tereſt enemie that it hath: whereof we haue a moſt pregnant example in that bleſſed Apoſtle *Paul*. Rom. 8. 38.

Chap. XVII.

Of another ſpeciall difference, which is, That the miſbeleeuer is free from the aſſaults of Satan, wherewith the true Chriſtian is alwaies troubled.

THe aſſurance of a miſ-beleeuer, how vnſure it is, if no otherwiſe it could bee knowne; hereby it may well appeare, that he who is ſo great an enemie of the ſaluation of euery man, lets them alone with ſuch courſes as they take about their ſaluation when they promiſe ſaluation to themſelues, and ſay they are vndoubtedly aſſured therof already. He doth neuer gainſay them, nor call their aſſurance into any queſtiõ; for they vſe not to doubt, neither would they doubt for all the world, and as for the diuell they ſay they doe defie him: but for all their defying of him, and as well as he on the other ſide doth loue them, if he knew that they were right, and ſo like to eſcape him; if he were not certaine that ſo long as he can keepe them to be of that mind that now they are of, they are ſure enough his owne, he would bee ſo bold as to haue about with them in that point of their aſſurance, as well as with other men. But he is too ſubtile, too wilie, and in his kind too wiſe, ſo much to wrong himſelfe, and diſaduantage his owne cauſe, as euer to diſquiet their reſt, and awake them out of that ſlumber ſo long as he finds them to be ſtil dreaming that all is well with them. He thinkes ſoone enough to giue them ſuch a good morrow at his greeting them in hell, where he moſt deſires to haue them, as ſhall gaſter them well enough out of this drunken peace of carnall

nall securitie, wherein they haue slept so long, which then shall haue an end when their torment shall begin, which neuer more shall haue end. If hee can carrie them to hell without any noise, and leade them on by stealing steppes to that dungeon of darknesse: as the foolish young man caught by the whorish woman, *was lead like a foole that knoweth nothing, when yet he was carried to the stockes for his due correction*, it is the onely course aboue all others that he could take to chuse. Wheras then it is the known practice of the diuell to assaile true faith in euery man, and by all meanes to ouerthrow and destroy faith where hee findes it to be, if possibly he can. It is more then euident, that those who are many times found to bee both ignorant in knowledge, and very careless in life, who doe boast of great faith, and brag of so strong assurance; that they haue nothing lesse then true faith indeed, or any so good assurance as can stand them in any stead, and that Satan knoweth well enough, who lets them so alone without any troubling of them, or disquieting them at all; which doubtlesse hee would neuer doe, did hee perceiue any one sparke of true faith to bee in them, or any such assurance as whereby they apprehending *Christ Iesus*, might haue any true comfort of obtaining life and saluation by him.

Prou. 7. 7. 22.

Godly assaulted.

On the other side, all true beleeuers, and such as are Gods faithfull seruants indeed, find by their owne lamentable and sorrowful experience, how troublesome an enemie Satan is vnto thē in these points, of their true beleeuing, and comfortable assurance of their saluation. In these things he will not let thē alone to die for it, so long as he can finde them liuing here vpon earth, within the precincts of his iurisdiction, if God doe not restraine him, he will be euer this way troublesome vnto them. A deuouring Lion is not more greedy of his prey, then hee is of making hauocke and spoyle of the faith of men. Oh how did he *desire to haue Peter that he might tosse him a while and winnow his faith*, that hee might leaue nothing behind

Luk. 22. 13.

behind, but the chaffe of vnbeleefe? He ſpareth none, he is afraid of none, he will ſet vpon the beſt, if hee can ſpie any aduantage that may be taken. Our Sauiour Chriſt himſelfe could not ſcape his hands, *this prince of the world came euen againſt him* (though hee could finde nothing wherewith once to hurt him) hee ventured vpon him to haue a bowt with him in the matter of his faith, & to trie a fall with him therein, though himſelfe was caſt, and went ſo much by the worſt, as by meanes thereof he lyeth foiled for euer, without all poſſible hope of being recouered for euermore. Our Sauiour being baptized, there came a voice from heauen, proclaiming him *to be the Son of God*, euen the *Sonne of his loue, and of his chiefe delight*: this our Sauiour knew well enough in himſelfe, this hee beleeued, this he had the comfort of. After this our Sauiour faſted fortie dayes, and fortie nights, receiuing no meate to eate from his Fathers hand. Heere was now an aduantage ſpied out by the diuell for him to worke vpon, he ſlippeth not the opportunitie, he playeth vpon the vantage, and feareth not to aſſaile our Sauiour Chriſt in that point of his faith, whether he were the Sonne of God or no, endeauouring to call that into queſtion, and trying if he could bring our Sauiour Chriſt to make doubt thereof, taking occaſion from the preſent want that he found him to be in, as one left of his Father, that now was to ſhift for himſelfe; and he reaſoneth thus with him: *If thou be the Sonne of God, thou canſt cauſe theſe ſtones in this thy hunger to be made bread: but that thou canſt not; therfore thou art not the Sonne of God.* If he thus durſt be bold to call the filiation of the Sonne of God himſelfe into queſtion: whom will he ſpare or bee afraid of to fift in that point, and that to the full? whoſe euidence is ſo cleere in this behalfe, as the diuell ſhall not know what to ſay againſt, at the leaſt to find ſomething to cauill at, and to quarrell thereabout? Nay, the true children of God haue too much experience of Satans malice this way: true beleeuers can haue no reſt for Satans troubling

Ioh. 14.30.

Mat. 3.17.

Mat. 4.3.

of

of them in these points; let him be answered neuer so oft, he will take no answere, nor euer giue ouer: he is like to malitious and wrangling aduersaries, who will neuer giue ouer to molest such as they hate, but will spend all they haue at law to vndoe their poore neighbours, and not leaue them worth a groat. If they be ouerthrowne in one Court, they will begin their suit in another: if they haue lost the day at one Assize, they will about with it againe to try it at another. So this cauiller and enuious enemie of ours, Satan, he will beare good Christians downe, either they haue no faith at all, or that their faith hath this or that fault in it, that it can stand them in no stead; and so stopping them at the point of their faith, as in the head, he would (by his good will) neuer suffer them to proceed to get any such assurance, as wherby they might find any sound rest for their soules: and where he findeth the best assurance of all, that any of Gods seruants during their abode in the flesh, can bee found possibly to haue though they were men as well growne vp in the strength of their faith as euer was *Abraham the father of the faithfull*; of whom the Apostle saith, *that he was not weake in the faith, neither did he stagger through vnbeleefe*: yet will he not faile to trie what he can doe, euen against the best; he will thrust as sore at them as he can, that they might fall: and though he cannot wholly ouerthrow them, yet will he labour to bend and to make to shake the very foundation of their faith and stedfast beleeuing. And albeit at one time he findes he can doe little against them, they being in some sort aware of him, and well armed to withstand him, yet will he come another time when they shall not be so well prouided, and trie againe (*Sampson* like) to bend the pillars of their faith, and of the confidence of their hope. And thus by his vncessant assailings he sometimes hath wronged euen the most principall of Gods seruants. *Abraham* that was so inuincible in his faith at one time, at another time was made to stagger and bewray the weaknesse of his faith, and trust hee had of

Rom. 4. 19. 20.

Rom. 4. 19. 20. *weaknesse of faith in the best.*

of Gods keeping of him, by betaking himselfe to such a way of shifting for himselfe, and escaping of a danger; and that not once alone, but againe the second time, as did not beseeme the constancy and victoriousnesse of the faith of so great a Patriarke. *Moses* was brought to shew weaknesse of faith, in *not giuing glory to God, but speaking vnadvisedly with his lips*, for which he was punished with the rest, in not being suffered *to enter into Canaan, but only to see it with his eyes*. *Aaron* the Saint of the Lord, caused to take an vnsanctified course in making a molten Calfe, which they said *to bee the Gods of Israel, which brought them vp out of the land of Egypt*. *Dauid* in his haste, made to say, *all men be liers*, and to yeeld so farre through much weaknesse of his faith, as to say of himselfe, *he was now cast off of God*: Nay, though Satan did surely know (as I am perswaded that of some he maketh no other reckoning) that in dealing against them he shall neuer preuaile finally to ouerthrow their faith with all that he can doe, nor to hinder their attainment of saluation in the end; yet will he neuer let them alone, nor faile otherwise to trouble them what he can, and to wearie them, by molesting them from time to time: and though hee cannot destroy their liues, yet (such is his enmity against them, and malice that will neuer be laid aside) hee will doe his best to make their liues as vncomfortable as possibly hee may. If God will but send him or his messenger to *Paul* though he finde him so strongly supported by the presence of Gods grace, as hee cannot vtterly ouerthrow him, yet it will doe him good, that he may bee suffered well to buffet him, and to beate him as blacke and blew, before he be constrained to leaue him, and to part from him againe. It is vsuall then for all that haue true and found faith indeed, to haue it tried, and that many times to the full (such trying of it proouing the truth of it, their enemies being iudge, who else would neuer so assaile it), that the triall of the faith of Gods children, and of the assurance thereof, *being much more precious then gold that perisheth*,

Genes. 22. 13. 28. 19. and 20. 2. 9.

Psal. 106. 33.

Num. 20. 12.

Exod. 32. 4.

Psal. 116. 11.

Psal. 31. 22.

2. Cor. 12. 7.

1. Pet. 1. 7.

perisheth, may be found to their praise. The Lord seeing it meet to haue it thus, doth sometimes trie the faith of his children his owne selfe, and sometimes permitteth Satan to doe his best against them, that he may know their faith, and trie their assurance and thrust at it with all his might to make it yeeld; yea to breake it downe for altogether if possibly he could. Not that the Lord in permitting Satan so to doe, would either pleasure or gratifie him, or wrong his owne seruants, or see thē wronged by him: nothing lesse; but to speak as the truth is, the Lord in suffering Satan so to do, giues him nothing, but rather makes him an instrument of his owne shame and ouerthrow: he doth not so much giue them into his hands, as rather giues him vp to bee vanquished and ouercome by his seruants, whom he doth so aide and strengthen, as hee makes them able to conquer him, and to tread him vnder their feet; the Lord preparing thus for his seruants a glorious victorie, that hauing thus ouercome, they may reioyce and triumph for euermore.

Rom. 16. 20.

Chap. XVIII.

The fourth maine difference betweene them is seene in their ioy: where the soundnesse and stability of the ioy of true beleeuers, with the contrary of temporizers is declared.

Question.

AS you haue shewed much difference to be both betweene the knowledge of one that is vnsanctified and vnsound in the faith, and of him that is a true beleeuer, whose heart is purified by sound and sauing faith indeed: and in like sort betweene the manner of their apprehending and laying hold of Christ for saluation. As also no lesse difference to bee betweene the assurance and perswasion that either of them doe ground themselues vpon for the obtaining of life and saluation in Christ, by meanes of such their laying hold vpon him; Proceed

ceed now to declare what you thinke concerning such difference as may be found betweene the ioy that followeth hereupon, and maketh glad the hearts of either of them, once truly having, or supposing themselues to haue good and warrantable assurance of their saluation.

A. Ioy and gladnesse (which is an affection of the heart that is deriued, and springeth out of the loue and liking of a present good, or out of an assured hope and expectation of some good that is to come, wherby the heart is dilated and set out, and the spirits therein stirred to liuelinesse and cheerfulnesse) cannot but (according to the measure of the apprehending of such a ioyfull obiect as promiseth all good contentment and pleasure to be found therein) be more or lesse felt in the heart, and follow abundantly, when there is a full assurance, an abundant and confident perswasion of obtaining so great a good, as is indeed the greatest good of all that can be wished or hoped for, or possibly may be looked for by any to be enioyed, which is the euerlasting good of soule and body for euer: whereby they doe not onely *know they shall bee deliuered from the wrath that is to come, but be made partakers of that glorious inheritance which is prepared for the Saints in light*: and that for the present, their state is so comfortable, and they so highly in Gods fauour (at least in their owne consciences perswaded) as of the *children of wrath*, power is now giuen them to become *the sonnes of God; yea heires*, and heires apparant of life and glory with *Christ Iesus*. This cannot but raise vp in their hearts great and abundant ioy, yea ioy that is *vnutterable and vnspeakable*, such as will make their hearts to dance in their bellies for ioy and merrines in the good liking they haue of this their so blisse-full an estate and most happie condition, that both presently they now stand in, and yet hereafter farre more fully doe looke for to enioy.

Difference in ioy.

Now both these hauing such a *perswasion*, they likewise haue and doe feele *ioy* in their hearts following thereupon. And the ioy is answering to the *kind* of assurance and

and perſwaſion that is had of ſo comfortable an eſtate and condition that doth cauſe the ſame. And for ſo much as it hath been ſufficiently cleared, and made manifeſtly to appeare, that there is as great odds and difference betweene the aſſurance of a true beleeuer, and of a true beleeuers counterfeit; as is betweene the *boldneſſe of faith*, and the *blindneſſe of folly*; betweene *humble obedience* in beleeuing what God doth promiſe, and *proud preſumption* in promiſing to themſelues without any word or warrant from God, what themſelues alone doe fancie; the cauſes being ſo differing, and found to bee ſo farre at odds betweene themſelues, the effects riſing from ſuch cauſes, muſt needs be ſeuered as farre aſunder, and differ as much the one from the other.

False ioy fades. The deceiueable and vnwarrantable aſſurance of miſbeleeuers cannot produce any better effect, then a carnall, lying, a falſe, and a fading ioy, that is not to be truſted vnto, but will vaniſh away, and not be found nor felt in times of the greateſt need, when their beguiled hearts ſhall then moſt of all be left void of all ſound comfort and contentment, when trouble ſhall be hard at hand, the greateſt light of their ioyes is ſoone ecclipſed, and ouercaſt with any ſad remembrances, and but the very hearesay of any trouble or danger towards them, is able to daſh all their mirth at once; yea, to ſtrike them ſo as was *Nabal*, ſtrooken when his *hart died within him, and he became as a ſtone*. 1. Sam. 25. 37. Their ſmiles are but *faint* and *heartleſſe*, they may ſometimes counterfeit a laughing geſture, when yet the heart within taketh no ſuch pleaſure, as they do make ſhew for: they be but falſe and dureleſſe pleaſures, they vſe to make themſelues merry with, in the middeſt whereof, though they doe what they can, yet their hearts for all that will be felt to be in heauineſſe: they may be full iocund, and all on the hoigh for a time, and yet by and by the caſe as much altered with them, as euer it was with *Belſhazzer*, when he ſaw the hand-writing againſt him, what time hee was *moſt merry in his cups and carowſings*, Dan. 5. 6. 30.

drinking

drinking in that wine which the swords of his enemies did soone draw out of his body againe (*for euen that night he was slaine*), then will their merrie *Comedies* bee turned into sad and heauy *Tragedies*, their pleasantnesse into pensiuenesse, their mirth into wofull mourning, and they desperately sorrowing as those that haue out-liued all their ioyes, they being for euer left in distresse and heauinesse, when all ioy and gladnesse shall flie farre away.

Contrarily, the stable, firme, and good assurance of the other, will beget, breed and bring forth a sure, solid, spirituall, and true lasting ioy, which with a sweete and heauenly motion, will cause their hearts to reioyce in *Christ Iesus*, as in their chiefest good, and present good. The nature of this ioy, is to enlarge and exhilarate the heart, and so much to affect him that hath it, as it will cause him to *exult* and leape with reioycing. This is not a halfe ioy, a giggling from the teeth outward, but a thorow and full ioy, that affecteth soule and body, *spirit and flesh, to make all reioyce together:* such ioy as will giue *songs* to a man *in the night season*, euen such songs to God his people, as *in the night when a solemne feast is kept*, and such gladnesse of heart, *as when one goeth with a pipe* (as the Prophet speaketh). Euen such ioy as is not only *vnspeakable* to them that haue it, and doe feele it, but it is *incredible* to them that haue it not, and doe but heare of it, as who by their owne experience did neuer come yet to taste of the like. Many thinke that good Christians are depriued of all comforts, they haue no ioy nor gladnesse, they know not what a merry life meanes, they thinke for any to doe as they do, is to liue but a mopish and melancholy life, there is no cheare in their course. But Gods seruants are allowed to haue their delights in this world, to haue ioy and gladnesse of heart in this life, as well as any others, nay aboue and before others; they may haue more fuller contentment, more solide ioy, more sweeter delight, more stable and sure comfort, then any in the world beside: not the merriest Greekes, and lustiest gallants in the World

True ioy lasting.

Psal. 84. 2. Iob 35. 10.

Psal. 77. 6. Psal. 30. 29.

World beside (that powre out themselues to the satisfying of their pleasures, and bathe themselues in all manner of carnall delightes, that take so much care for the flesh to fulfill the lustes thereof) can come neare them for a true comfortable life indeede: all the pleasures that they haue being but counterfeite shaddowes, in comparison of the soundnesse and substance of the ioyes that these haue; theirs are but bastardly, false pleasures, that will end in sorrowes: these are true ioyes indeed, that will neuer haue an end. The sweete musicke of the *Temple* was *typicall*, figuring the ioy of the *Church*, where is assurance of forgiuenesse of sinnes, and of Gods fauour in *Christ Iesus*: how sweete is the musicke and heauenly melodie, that *the peace of God which passeth all vnderstanding*, maketh in that conscience wherein it is so felt? how great is that ioy that cannot be contained, and kept within the heart that hath it, but must needs breake out, and bee expressed *by singing for very ioy of heart*. It is said, that *the soule of him that feareth the Lord, shall dwell at ease: and he that hath a good conscience, hath a continuall feast*. Put these two together, and let them meete in a good Christian, and tell mee whose state is so happie, as is the state of a righteous man; easie dwelling, and merry-making? what would any desire more? if things bee rightly compared together, the Friday (as we vse to speake) of a good Christian is better, then the Sunday of a worldling. And though the wicked haue their *bellies* in this world *filled with his hid treasure*, yet the very *scrapings* of the trenchers of Gods seruants are better then all the dainties that the wicked haue, when their fare is all the best. For that is true which is said by one, if Christians be not merrie, it is not because they are Christians, but because they are not *Christians enough*: and if Gods seruants haue not comfort and ioy of heart, it is not because they serue God, but because they serue him not as they *might*, and as they *ought*. Vnto them therefore who cannot conceiue, how this possibly can be, it may be said, as *Cyprian* out of his owne

Isai. 65. 14.
Psal. 25. 13.
Prou. 15. 15.
Psal. 17. 14.

owne experience did write vnto a certaine friend of his of this matter concerning himself, who before his conuersion thought it impossible, if he should change his manners to find such comfort in a vertuous life, as afterwards hee felt, saith thus to him in his writing, *accipe quod sentitur ante quam discitur, heare the report of that which is sooner knowne by feeling it to be so, then learned by any teaching that it is so*: for he by his owne experience now felt and found that to be, which (before he so felt it) he would not haue beleeued, whosoeuer should haue told it him, that it euer would haue so been. As then the sense of Gods loue is the surest ground of our stable peace, and the maineſt prop of our greateſt assurance, so the same assurance, so long as it can be felt, causeth the heart that so feeleth it, to reioyce with such a ioy, as *Peter* saith, to be *vnspeakable*, as passing all speech and vttering, *and glorious* in regard that it is *diuine, spirituall, solide* and *continuall*, which bringeth *no shame with it*, that it may so bee differenced from the shamefull reioycings, which many wicked in the world are found often to haue, and to vse: called *glorious or ioy full of glory*, because it is *part of the kingdome of heauen*, and the *beginning of that glory that is to come*. To the getting of which ioy, our Sauiour Christ exhorteth and inciteth his disciples, when he recalling them from reioycing too much in other things, though otherwise very great and excellent preferments bestowed vpon them, and gifts giuen vnto them: such as was *the hauing of the very diuels themselues to be subdued vnto them*, which one would thinke might minister cause of much reioycing vnto any; yet because that alone is not a ground sufficient for any to stay vpon, that would haue a stable and sure lasting comfort, neither can there bee found enough therein for the soule to rest vpon, that desireth euery way to bee satisfied, and the ioy thereof to be made full; he willeth them to fetch their chiefest comfort, and take their greateſt ioy and reioicing, from the knowledge of this, *that their names were written in the booke of life*: this allowed them to reioyce

Lib. ep. 1.

1. Pet. 1. 8.

Rom. 14. 17.

Luke 10. 20.

ioyce in, as that which hee knew was able to make their ioy euery way to be full.

This ioy of a true beleeuer that can thus know his name to bee written in the booke of life, and thereupon feeleth his heart filled with much comfortable assurance, and perswasion of his present most happy condition, as being well assured of his now standing in God his fauor, and so in the state of saluation for euer. It doth goe farre beyond all the ioy that any hypocrite or misbeleeuer in the whole world (of what sort so euer he be) can euer haue or possibly attaine vnto, when he hath done what he can. And it exceedeth their ioy in all the sundry dimensions (if after that sort these seuerall ioyes should be considered and compared together), namely, in *height*, in *depth*, in *bredth*, & in *length*; in all which seuerall respects, the ioy of an hypocrite commeth not neare the ioy of a true beleeuer, but is in many degrees cast behind the same, and these ioyes by a great distance are kept asunder, and farre remoued the one from the other.

Chap. XIX.

Hypocrites differ from sound beleeuers in all the dimensions of ioy; whereof the first is, the height both from whence it commeth, and to which it reacheth to.

Hypocrites ioy is from himselfe.

First, for height and altitude, the ioy of an hypocrite is neither fetched so high, as is the ioy of a true beleeuer, and as doth the ioy of one, whose heart is sanctified and purified by his faith: his ioy hath no higher descent, then to come from himselfe, and to be fetched out of the idle fancies, and false conceites of his owne seducing and seduced heart, which the deceiuer of the world, together with the deceit that is in it selfe, hath so much abused and beguiled, as to bring it in-

into such a fooles paradice, as now to thinke no mans estate to be better then his owne, and that therefore none may bee merrier then hee may be, nor any haue better or greater ioy, then he may haue; so that this his ioy being but home-bred, is no better then a carnall ioy, and a fruite of the flesh. And as it is fetched no higher then from himselfe: so doth it reach no higher then to himselfe; for beyond himselfe vpward, it truly and properly cannot be said to go; it mounteth not so high, as to reach vnto God aboue, as vnto the most worthy and principall obiect, that it can find to settle vpon, and to solace it selfe and take delight in. Such a one seemeth to haue a delight indeede, and take some great pleasure in the fauour of God, which hee standeth perswaded he now abideth in, and which he holds (by misapplying of promises, and mistaking of grounds) without all controuersie to belong vnto him. Those fauours of God (how slightly, superficially, or wrongfully soeuer they be laid hold vpon) hee can well enough ioy in, when once they are descended, and come downe so low, as they are found to light vpon him (as he conceiues), that now he may seeme to touch them, and take hold of them, reckoning without all faile to bee saued by them as well, and as soone as the best. Neither need any to maruell, though they are seene to haue such a ioy; for what reprobate is there that is so foolish, that would not with that foolish prophet *Balaam*, that was more blind and brutish, then the dumbe Asse he rode vpon; be ioyfull and glad, if he knew he might bee saued at the last, and share with the righteous in his latter end? this differeth not much from the pleasure, delight and contentment, which a very bruite beast may haue: the Hogge which hunteth after nothing more, then to get his ranenous appetite satisfied, seemeth to bee glad when hee can get vnder an Acorn tree, greedily gathering vp the Acorns that fall from the tree, and neuer leaues eating, till he hath eaten his fill, it is the fruit onely that he loues in, as for the tree, he neither cares for, nor any whit doth looke after.

Much after this manner is the ioying of these kind of beleeuers; they ioy in Gods fauours so farre, as they may any benefit by them, but God himselfe they little care for, neither doe they so much delight themselues in him; if saluation might fall to their lot, they would leape and be glad, but to haue the Lord himselfe their portion, that doe they not so greatly desire, nor so much reckon vpon. The faith, the loue, the feare and ioy of such sort of men, and all whatsoeuer else they doe, proceede but of corrupt selfe loue, whereby they loue their owne welfare, their present and future good estate; they desire Gods fauour, and they ioy in conceiting that they shall haue it, not simply for it selfe, but in a by-respect, either to *escape some* euill, as *Pharaoh* desired fauour to haue the plague gone; or to obtaine some *greater good*, as *Balaam* that wished hee might be saued; and *Esau* as prophane as he was, could yet desire to bee *blessed*. They pretend the loue of God, when yet they loue him not for himselfe, but in respect of his benefits; as *Saul* loued God for a Kingdome. The ioy then of this sort of beleeuers, arising out of a wrong perswasion which they haue entertained into their hearts, that they are in Gods fauour, and are as well loued as any, and therefore shall be saued with the best in the end, is but a fruit of selfe-loue, and therefore no fruite of faith, but a fruit of the flesh, which is wholly thus occupied about themselues: for as it tooke the first beginning from themselues alone, so endeth it in themselues, and in no other thing, that being the vttermost aime that it euer hath to respect their owne good: higher then themselues simply it cannot be said to reach, and further then to themselues properly it cannot be said to goe.

Beleeuers ioy is spirituall.

Gal. 5. 22. 1. Thes. 1. 6.

On the other side, the ioy of the iust and righteous seruants of God, who are true beleeuers indeed, is fruite of a more noble off-spring, and of a farre higher descent; for it is said to be *the fruit of the spirit, and ioy of the holy Ghost*. It is *spirituall, heauenly, and diuine*, like the *wisdome* that is said *to be from aboue*, which is *pure and peaceable*: so doth this

this come from an high, as being giuen of God, and comming from him that is the *Father of lights*, euen *the Father of mercies, and God of all consolation*: hee that created all things of nothing in the beginning, *createth still the fruite of the lippes to be peace to his people*: it is *he that createth Ierusalem a reioycing, and her people a ioy*. He that is the *heauenly husbandman, is he that hath sowne light for the righteous, and ioy for the vpright of heart*, and in due time, when this that is sowne shal once come vp and be ripe for them, and they be come ready for it, then shall they *that mourne in Zion haue beautie in stead of ashes, the oyle of ioy for mourning, and garments of gladnesse for the spirit of heauines*: then shall they *that haue sowne in teares, reape in ioy* in the time of that harueſt, bringing not their *armes* full, but their *hearts* full of these bundles of gladnesse, that will *make them reioyce with ioy vnspeakable and glorious*. This ioy of the faithfull, is said to be *the ioy of the Lord*, because hee is the onely author of it, and it alone is giuen by him, none can either take ioy or comfort for himself, or giue it to another that doth want it, if God doe with-hold it: but on the other side, if *her doe giue comfort and peace, none can make trouble*; if he doe giue ioy, none can take that away againe: and this ioy of the Lord, is said *to be his peoples strength*. This ioy is so high and so heauenly, as it is part of the kingdome of heauen, and is the beginning of the glory that is to come: this ioy it is part of the kingdome of God here, which our *Saviour Christ* saith *to bee within vs*, the Lord setting vp his kingdome in the hearts of his elect, and ruling mightily there by his Word, and by his Spirit. Now this kingdome (saith the Apostle, *consisteth not in meate and drinke, but in righteousnesse, and peace, and ioy in the holy Ghost*. It is called the ioy of the holy Ghost, because it is not so much our ioy, as the ioy of the holy Ghost that moueth our ioy, and causeth our ioy, especially this ioy of our saluation, to haue the assurance thereof, and comfortably to stand perswaded of the loue of God towards vs, and of his sauing mercies in and through

Isaiah 57.19. Ibi. 65.18. Psal. 97.11. Isai. 61.3. Psal. 126.5.6. Nehem 8.10. Luke 17.21. Rom. 14.17.

Iohn 14.16.17 Ephes.4.30. Christ Iesus: for it is he that is *the Comforter that was promised to be sent vnto vs*; it is he by whom *we are sealed vp to the day of our redemption*: he is giuen vnto vs, not alone to be with vs, but to be in vs, that wee may haue him remaining with vs, and hold him abiding in vs, *as the earnest of our* purchased and promised *inheritance*, and as a pawne and gage left with vs in our hand neuer to be taken away, till we come to haue the full bargaine. It is he that is the Spirit of adoption, that imboldens vs *to crie Abba Father*, and makes vs *to know God to be our Father, testifying to our spirits*, as a most true and faithfull witnesse, *that we are his children*. So that all the sound comfort which at any time we haue, wee may well father it vpon him, and this ioy of our saluation may truly be said to be *the ioy of the holy Ghost*, and not our owne.

Ephes.1.14. Rom.8.15.16.

And as the ioy of a true beleeuer surmounteth in height the others ioy, in respect that it is more highly descended, as that which commeth from aboue, and is giuen him of God, and wrought in his heart by his spirit (the others ioy hauing no higher descent, then to be descended of himselfe, hee being the father of his owne ioy, which being but a bastardly ioy, it is all the while but a bastard of his owne breeding), so in this respect also, that it reacheth higher then the others doe, which resteth but in himselfe, as from himselfe it tooke the first beginning; but this reacheth vnto God that first gaue it, and first instilled it into the heart that is so replenished with it, and therefore in right it ought to returne, from whence it came, neither can it euer find any full contentment or satisfaction elsewhere, till it bee got to him, as being the truest and most perfectest obiect it can possibly finde euer to respect and to fasten and settle it selfe vpon: but when the ioy of a true beleeuer is extended vnto God, and is once fastned vpon the happy fruition of him, there hath it all satisfying and full contentment indeed, there findeth he enough to make his ioy full, yea, more then heart can thinke, or euer wish to haue, may there be found, and abundantly to bee had:

True ioy reacheth to God.

for

for in the presence of God there is fulnesse of ioy to be had, and that for euermore. A true beleeuer hath indeed great ioy in the assurance he hath of his owne saluation; howbeit, not so great ioy in his *saluation*, as in his *Sauiour* himselfe that hath saued him, that he now knoweth God to be his God, that God himselfe is for him, and that *God is with him* (for so he need not care, who possibly can be against him), and that he knoweth Christ himselfe to bee his Sauiour *that hath loued him, and giuen himselfe for him*, apprehending him assuredly to be his owne: for now hee knoweth, he hath not onely *saluation* as a streame flowing out of him, but in hauing the *Sauiour himselfe*, he hath so the whole fountaine of saluation it selfe to be his owne. And therefore a true beleeuer, if hee should expresse his ioy in singing, he would sing the song of *Maria* the blessed Virgine; *My soule doth magnifie the Lord, and my spirit reioyceth* (not so much in my saluation as) *in God that is my Sauiour*: for though other things may cause ioy to Gods seruants, yet *God himselfe is their exceeding ioy, and the gladnesse of their ioy*: as the Psalmist speaketh. And doubtlesse if God and our selues, his glory and our saluation could not both be respected and regarded together, but the one must be forsaken, that the other may bee followed, and the one left yea hated, that the other may bee loued, a good Christian and faithfull seruant of God would according to the precept of Christ labour *to deny himselfe, yea to hate father, mother, and his owne life to follow Christ*, or else he were *not worthy to be his disciple*: and according to the practice of *Moses and Paul*, shew the naturalnes of their loue how much they stand affectioned to God, and to his glory, in so much as in respect of the pretious and high account they haue God and his glory in, they would not sticke to set behind, and vnder-valew the regard of themselues, and their owne saluation; more desiring that God should bee glorified, then their owne selues saued. If a true beleeuer can find his name to bee written in the bookes of life, and that the loue is fallen vnto

Psal. 16. 11.

Rom. 8. 31.

Gal. 2. 10.

Luk. 1. 47.

Psal. 43. 4.

Luk. 9. 23. & 14. 26.

Exod. 32. 32. Rom. 9. 3.

him, as that hee shall now share with the rest in that inheritance, which is prepared for the Saintes in light, hee worthily may, and indeede ought to reioyce therein: for so doth our Sauiour will his Disciples to reioyce in this, *that they knew their names to be written in the booke of life*, and hee may vpon good cause sing with *Dauid*, *The lines are fallen to me in a faire place, I haue a goodly inheritance*. But all this cannot giue him the like contentment, nor make his ioy so full, as when hee knoweth that the *Lord himselfe is become his portion*: for God being our God and Christ our Sauiour, in hauing him to be ours, all is ours and giuen vs with him. And this was that which *Dauid* seemed most of all to take his greatest pleasure and chiefest delight in, by his often repeating of this, that the Lord himselfe was his saluation, and become his ioynter and happie portion: and though the lot did otherwise fall out wel and happily for him, yet he acknowledgeth *that it was God who maintained that lot*, and caused it to fall out so as it did, that he might shew, if the lot was to be loued and liked of by him, how much more he that caused it, who ordered that lot, and maintained it in that sort, as he might haue it and enioy it, was aboue all to be loued and liked for it: teaching all good Christians by his example and practice, that if they doe greatly account of their saluation and ioy much therein, that they doe farre more highly account of God himselfe that is the God of their saluation, and hath freely bestowed it vpon them, that hee may haue the loue and ioy of their hearts principally, and aboue all things else to bee most delighted in. *Dauid* had many preferments in earth, hee had good euidence also to looke for something in heauen as well as another, his owne heart did often affoord him much comfort when *he desired but to haue those ioyes againe restored vnto him that he was wont to finde*, and yet there was nothing in *heauen*, nor nothing in *earth* that he desired to haue *besides the Lord*, and in comparison of him; yet hee esteemed more of hauing the Lord for his

Psal. 16.

portion,

portion, then of all the comfort his heart could afford him: for his flesh did often faile him, and his heart would also faile him much, but *God fayled him neuer*, but became *the strength of his heart* (when that failed him) *and his portion for euer*. Like as they who to day doe beleeue, and haue now the comfort of their saluation, which they doe much ioy in, to morrow may haue their faith so shaken, that they cannot beleeue as they did before, and so the comfort and ioy of their saluation for the time may be gone: but God is the strength of their faith, and the vpholder of their saluation for euer, who himselfe is so faithfull, as though they cannot beleeue, yet hee cannot denie himselfe. Gods children haue learned therefore more to ioy in *God*, who is the strength of their faith, and the vpholder of their saluation, then in the stedfastnes of their beleeuing, or any assurance that they haue of the same their owne saluation. If a man haue a rich and royal portion, he is much pleased and delighted therein: the Lord being the portion of his seruants and their chiefe treasure, all their longing desire is to enioy him, which if they can obtaine it is enough to them, and that which their soules are fully satisfied in, that is the making vp of their ioy, their chiefest solace and their hearts onely delight. Giue a man his delight, hee asketh no more, hee is then content: Gods children thinke they want nothing, so long *as they haue him for their owne*, aboue all ioyes, aboue all pleasures, aboue all that their hearts can delight in, *they delight in the Lord, and in his loue and fauour continually*, when they know him to be their God and father reconciled in Christ Iesus, and doe feele his loue shed abroad in their hearts, so as they know he loues them by tasting the sweetnesse of his loue, which is better then wine: such is the goodnesse and the greatnes, such is the glorious excellencie of God his owne maiestie, as the better he is knowne, the more he must needs be loued, delighted and ioyed in for his owne maiesties sake: Gods children doe therefore loue God dearely, yea they cannot Psal 73.25.26.

not but of force they muſt loue him: ſo doe they loue him, ioy and delight in him, *as they loue the habitation of his houſe, and the place where his honour dwelleth*, they loue (as wee vſe to ſay) the very ground he goeth vpon, they are neuer well but when they are with him; *their ſoule is a thirſt for God, euen the liuing God*, they vſe to long for him, euen *to the very fainting of their heart*, and to *grow ſicke with the loue of him*, there is nothing they can leſſe beare then his abſence, and for him to be eſtranged from them for any time, it is as death to them to want his preſence, but they aske no more then *to haue the light of his countenance lifted vp vpon them*; for they finde contentment enough in him: this cauſeth *to them more ioy then the abundance of corne and wine and oyle*, (though neuer ſo increaſed) can. Yea, *the louing kindneſſe of God is, better then is loue it ſelfe*, they are euer *ſatisfied with the ſweetneſſe of his mercie as with marrow and fatnes*. This makes them *to reioyce in the Lord alwaies, and to reioyce in his ſtrength, continually to praiſe him, & to make their boaſt of his praiſe*: for *who is God but the Lord*, and *who ſo great a God, as is their God*, and *who ſo gracious and good as he?* They are (as I may ſay) proud of their Maſter, his greatnes and excellencie being as it is, many are ſeene to get them vnder great men to ſerue them. A noble man thinkes himſelfe honoured if he may but hold the baſen to a King, it may be the reioycing, and counted for the greateſt dignitie that the higheſt Kings in the world can be aduanced vnto, to ſerue ſo great a God as is he, there is no place in his ſeruice meane, his Maieſtie is ſo great, there is none ſo honourable a Maſter as the Lord to waite vpon, for *his throne is prepared in heauen*: therefore doe the faithfull ſerue the Lord with gladneſſe and much ioyfulnes of heart, as thinking themſelues greatly honoured that they may ſerue him: neither doe they as mercenarie ſeruants only reſpect their wages and hire they ſhall haue for their ſeruice, but they looke vpon the high dignitie, the great worth and glorious excellencie of him they attend vpon, whoſe

Pſal.26.8.
Pſal.42.2.
Pſal.84.2.
Cantic.5.8.
Pſal.4.6.
Pſal.63.3.5.
Pſal.18.31.
Pſal.77.13.
Pſal.34.2.
& 44.8.

whose highnesse and greatnes is such, as that touching him, it may well be said, *Worship him all ye Gods.* In serving the Lord they neuer thinke any dutie sufficient, nor seruice great enough that can be performed to so eminent a Master, so mighty and so gracious a God as is the Lord: for God is with such an affection, with such a desire and minde to be loued, serued and ioyed in, that hee himselfe may be esteemed and reckoned reward great enough of his owne worship of all the loue that is borne to him, and of the best seruice that any can doe vnto him: otherwise hee that serueth God for any other respect then for the Lords own sake, serueth not so much God, as that which by serving him he aimeth at and desireth to haue. *Prosper lib. sent.*

CHAP. XX.

Of the second dimension of ioy wherein they differ, which is the depth of a dejected and disconsolate estate.

THE second dimension that the ioy of a true beleeuer exceedeth the ioy of a true beleeuers counterfeit in, is, in the depth of a dejected and low estate and condition whereinto they both, as well the one as the other, may at sometimes indifferently be brought: which so happening, the ioy of one vnsound in the faith, is altogether extinct, and can no more be had, when distresse commeth vpon them they begin to mourne, as those that had buried all their ioyes. But the ioy of a true beleeuer, which is the ioy of faith, it is either felt in it according to the power of faiths working, as hee then can get to beleeue: or it is vndoubtedly in the end fetched out of it, and many times doubled afterwards for the little time that it then was eclipsed. Both of them they be cast into a labyrinth of troubles and into a sea of *Psal. 140. 10.*

miseries

miseries, they may be in would distresse, and brought to the state of the forlorne hope (as wee vse to speake), the one by biding the aduenture is blessed with such successe, and scapeth happily out of danger, when the other shifting for himselfe, miscarrieth in all that he endeuoureth, and so commeth short home in the end. A true beleeuer is neuer in such a sea of misery, but he escapeth drowning, and swimmeth safely out of it againe: for hee is alwaies held vp as by the chin, either by the strength and comfort of his hope, which maketh him to reioyce in hope that hee shall be deliuered in the end; his hope (by holding fast the confidence of it) boying him vp that he sink not in all those waues: or else he is caught hold vpon and held vp from sinking, by the good hand of God his gracious aide, *as Christ tooke hold of Peter when he was in the hollow of the waue, and saued him out of danger.* The other when hee commeth to the depth that hee can feele no ground with his feete, is left there in the suds, and being hopelesse and ioylesse, sinkes downe to the bottome, like as doth a stone. Both Gods faithfull seruants and false hearted dissemblers may fall downe so low, and after a sort be drowned in such depths of desperate sorrowes, as they may bee thought in their owne feeling, and in the iudgement of others also, *to be sunke, euen into hell*, as the Psalmist acknowledgeth *God had deliuered his soule out of the nethermost hell.* And *Ionah* being cast into the sea and swallowed vp of the Whale, (when he thence cried vnto the Lord) said, *he cried out of the belly of hell.* The wicked they also sometimes meete with their hell in this life, and are tormented somewhat timely, or (as the diuels complained to Christ) *before their time*: for as they that truly serue God haue a *double heauen*, one heauen vpon earth while they liue here, another heauen when they haue left the earth, and are out of this life, wherein they shall remaine and abide for euer: so they that serue sinne and Satan haue *a double hell*; beside that *which was prepared for them of old*, (as the Prophet speaketh) *which is made*

False ioy in sorrow doth sinke.

True ioy riseth out of sorrow.

Mat. 14. 31.

Psal. 86. 13. Ionah. 2. 2.

made deepe and large to hold them all, the burning whereof is fire and much wood, the breath of the Lord as a riuer of brimstone euer kindling it, into which they shall bee throwne at the last, when their life here shall haue an end: they haue another hell in this world: For when they haue doue the diuell the best seruice they can, and wrought all the mischiefe that possibly they are able, they can finde no rest to their soules in the end of their worke, when they seeke some rest after their labour, *the bed is found too short, the couering too narrow, so as they cannot wrap themselues*, so churlish and cruell masters are these to serue, as they deale but blowes in stead of wages, and cruell death for their last reward; in the end, they that serue them best, are beaten most, carrying deepest wounds in their consciences, and feeling a very hell in their soules, so as they are in hell, before they be in hell. Isa. 30.33. Isa. 28.20.

When Gods children are in hell, they are not (as I may so say) in a piece of hell, there is a little heauen in their hell: either they haue hope when they are at the worst that it will be the better with them, and they shall be deliuered out of it againe, or they cry out for helpe, and desire to be deliuered, looking and longing for it till it come: or if they haue not such strength of grace to hope and to pray, yet they haue that grace to desire the hauing of such grace as might be sauing vnto them.

The wicked, when they come into hell, they are in a true and whole hell, there is no peece of heauen to bee found therin, there is no hope, there is no helpe for them, there is no comfort, *there is no peace (saith my God) to the wicked, they are as the raging sea that cannot be still, but is euer casting vp myre and dirt*; they are forced to cry when calamity commeth vpon them; yea to roare and howle for vexation of spirit; but being left void of all hope and comfort, they know of no other remedie but to flie to the halter despairing and hanging themselues out of the way, and so miserably getting out of this wretched life, they make hast to bring themselues vnre- Isa. 57.20.21.

couerablie

couerablie to be plunged into a ten thousand times worser woe, through the little hell of their miseries they haue endured here, they goe to that great hell of euerlasting torments that are readily prepared to take hold of them at their first entrance thither; so hastening out of a few troubles that were of themselues but momentanie, and could not possibly euer haue lasted long, to bring themselues where they shall haue their fill of those hellish torments and troubles that will neuer haue an end, where they shall bee tormented in fiery flames, which neither can *possibly be endured*, nor *euer auoided*: so by the first death, bringing themselues to the second, where they shal die no more; for they shall find no halters in hell to hang themselues out of the way as they haue done before.

True ioy ouercomes all.

The ioy of a true beleeuer is of the nature of true faith, which causeth it, and bringeth it forth. Now faith if it be true and precious faith indeed, is a grace that is victorious and vnconquerable: such is the ioy of a true beleeuer which alwaies doth accompanie a mans faith; if that may be felt, this also will bee found present: and according to the degree and measure of the working of his faith; so will ioy be felt to bee either more or lesse, and where faith doth not faile, there ioy in beleeuing cannot wholly be extinct: it will liue in the fier, it will not bee drowned in the water, nor be made to die euen in death; but procure to him that hath it, a ioyfull passage vnto life.

The ioy of an hypocrite is answerable to his brainsicke fancie that bred it; and therefore as a fancie it commeth to nothing, but soone flieth away, especially in a tempest and troublesome storme, that it can no more bee found, nor euer heard on againe.

Neh. 8.9.10.

Gods people may sometimes be in heauinesse, as were the people of the Iewes, *when they mourned and wept, hearing the booke of the Law read by Ezra the Priest, and did perceiue how it had not been kept*, but then the ioy of the Lord becommeth their strength; and if in the time of

their

their heauinesse this ioy for the present cannot bee felt, yet will it in the end be fetched out of their greatest heauinesse, and most sorrow that they at any time can fall into. For true ioy vseth to rise out of godly sorrow and to further the same againe: as godly sorrow taking some beginning out of a ioyfull feeling of Gods louing kindnesse and mercy in Christ Iesus, endeth in the fulnesse of ioy afterward, making the measure thereof farre more to abound. These (as twinnes and friends) doe keepe companie together, and doe follow one another. The ioy of the faithfull is often made out of sorrow; yea the soundest and sweetest ioyes vse to spring out of the bittrest griefes; as the *best wine that was drunken at the marriage, was that which by our Sauiour Christ was made out of water*: and so out of the lowest bottomes of the deepest sorrowes, the highest springs of the liuelyest and most lasting comforts doe oftentimes fall out to bee found and fetched forth. These springs are not opened, till there be digging so deepe into the hollow ground of the heart, (which aboue all things is most deceitfull) as there may be comming at the length to the rockie hardnesse that is there to be met with, and that rocke it selfe bee so farre digged thorough, till there may be felt such a tendernesse and softnesse of the heart, and such a brokennesse of spirit, as the heart at length may become wholly *contrite*, and so molten in the bowels with godly *sorrowing*, that it be *as water powred out*, and being thus broken, contrite, and sorrowfull, it so be made fit to be presented as *a most acceptable and well pleasing sacrifice vnto God*. Now when the heart of a poore penitent is thus deepely pierced wounded, and beaten downe, euen to the very bottome and lowest depth of a thorough-sorrowing and holy desparing, that he lie complaining and crying out of the bottome of those deepes for helpe vnto God, setting out his throat and crying with *Dauid*; *Out of the deepe haue I called vnto thee O Lord, Lord heare my voice*. And with *Ionah* being in the Whales bellie, cry out from thence *as out*

Sorrow brings ioy.

Psal. 22.14.

Psal. 130.1.2.

Psal.22.24. *out of the bellie of hell*, then will not the Lord despise nor abhorre the low estate of such as are so deceiued, he will not hide his face from them; but when they crie he will surely heare them: for though hee *inhabite eternitie, and*
Isa.57.15. *dwelleth on high, yet will he listen and looke to him that is of a contrite spirit, to receiue the spirit of the humble, and to giue life and chearing to them that are contrite in heart.* Prayers, sighes and teares going vp from such a distresse, mercies and compassions from God, must needs come downe to helpe all againe; and the succours of the Lord are vsually in such cases so ready to be found, as hee letteth those poore perplexed seruants of his to see them before their eyes, and to touch and feele them as with their hands; and that in such a manner, as they are not alone comforted for the present, but confirmed for euermore afterward to trust assuredly in him (fall out whatsoeuer at any time may happen), such sighing and weeping, such calling and crying out vnto God for helpe in time of great need, cannot but euer at the length obtaine a prosperous issue: as may be seene in *Dauid*, who by *his*
Psal. 40.2. *long crying, was at the length drawne out of that horrible pit, out of the myre and clay wherein before he did sticke so fast*:
Psal.30.11.12. and as he else where saith, *had his heauinesse turned into ioy, his mourning into dancing, his sackcloth put off, and hee himselfe girded with gladnesse*: for which cause his tongue gaue praise vnto God without ceasing, and he vowed to giue thankes vnto him for euermore. And by how much the more they haue hungred and thirsted for the consolations of God, by so much the more doth the Lord *fil them*
Psal. 90.14.15. *and satisfie them with his mercies, and that right soone, so as they are made to reioyce the more, and to be glad all the daies of their life*: yea it is the Lords manner to *comfort his, according to the dayes that he hath afflicted them, and according to the yeeres that they haue seene euill, then is their*
Psal. 126.1. *mouth filled with laughter, and their tongue with ioy, as in the turning againe of the captiuitie of Sion.* So that the ioyfullest body that euer was, or is, is a true penitent sinner,

who

who hauing first felt the load and burthen of his sinnes, and been wounded in conscience for committing of them, comming at the last to haue those stiffe and starke wounds of his, suppled by the powring in of that oyle of gladnesse into his heart, whereby hee is cheered and comforted againe in Christ Iesus, assurance being giuen vnto him to haue full redemption in his blood, euen the forgiuenesse of all his sinnes. Oh then there is ioy vnspeakable and glorious in that heart, which so sweetly refresh the soule of that mourning sinner, as he is in a manner, wholly swallowed vp therewith; blessing now the time that euer he so mourned for his sinne before, whose so mourning before, hath brought him this great measure of comfort now, and hath put such gladnesse into his heart, as *causeth him for very ioy both to laugh and sing.* Isa. 65.14. These are the *sweetest ioyes* that are thus fetched out of the most *bitter sorrowes*, and these are the *surest ioyes* that will last longest, whose ground hath been laid so deepe, as to be raised thus out of the lowest bottomes of a *most afflicted estate*, in a mind that hath been sore wounded, and much pierced thorough with painfull sorrowes, and most wofull griefes. And thus at the length commeth that promise to be fulfilled, which the Lord so long ago made to his people that had endured great affliction, *that* Isa.61.7. *for all the sorrow and shame they had endured, they should haue double comforts, and for their confusion he would make them reioyce in their portion.* Yea, so are Gods seruants comforted in their troubles, as euer after they are made better able to comfort others which are in trouble, by the 2.Cor.1.4. comfort wherewith they themselues are comforted of God.

O Chap.

Chap. XXI.

The difference of their ioy in the third dimenſion or breadth of it, and how it is ſtraitened or extended in them.

THe third dimenſion wherein the ioy of theſe two ſorts of beleeuers may bee perceiued much to differ, is in reſpect of the large ſpread that the one hath, reaching it ſelfe out euery way farre and wide, and extending it ſelfe to ſuch a latitude and breadth, as no man can ſay, Thus farre goe the bounds of it, and no further: and on the other ſide, the narrow breadth, ſtraitlyſts, and ſhort precincts, within the compaſſe whereof the other is ſhut in, hardly pent vp, and ſo narrowly confined, as beyond the ſame it can neuer be found to extend it ſelfe or reach out any further.

Hypocrites ioy is ſmall or none.

Hypocrites and miſ-beleeuers, who are no better then meere reprobates, and plaine wicked perſons, haue the liſts of their ioy, and bounds of their reioycing made ſo narrow, and ſo neerely ſet together, as if one ſhould demand what allowance of breadth is there made vnto ſuch to ſpread out their ioy vpon, and to let their reioycing lawfully be extended by it? may bee anſwered, if there be reſpect had to the lawfulneſſe of their ioy, they haue not ſo much as the breadth of a foote, of one inch, or of one naile to plant and ſettle true ioy vpon. If one would aske in what things may ſuch men lawfully haue ioy and true reioycing? The anſwere muſt bee, they warrantably can haue ioy in nothing: for to whom there is no peace granted, there can be no ſound ioy allowed vnto them: *but there is no peace, ſaith God vnto the wicked:* and therefore hauing nothing to doe with peace, they haue as lit-

Iſa. 48. 22.

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tle to doe with ioy: if they take ioy in any thing, they doe but vsurpe the ioy that they take; nay they are so farre from hauing cause to reioyce in any thing, as contrarily they haue cause to feare in euery thing, because they feare not him whom they ought to feare: that is, *they doe not sanctifie the Lord of hosts to let him bee their feare and their dread, who so would become a sanctuarie vnto them, to saue them from all things else that might hurt them.* They therefore may feare euery thing they meet with, till they can truly come to feare God, they may feare the wind, the sea, the earth, the aire, all things they haue vse of: their hooke, their hatchet, their horse, their cow, their dogge that followes them, the meate they feed vpon; they may feare men and diuels, and all things beside: they wanting *a good conscience*, washed in the blood of Christ, and in all holinesse of life and conuersation, *which is a continuall feast*, cannot but want true comfort, and want the feeling of sound ioy and peace in their hearts; nay contrarily, hauing an ill conscience, that is either without feeling, seared as with a hot iron; or else blinded by the errour of iudgment; or that hath guilt in it to accuse & condemn for sin y hath bin committed; it so commeth to passe, that they cannot but either be restlesse for the present, the accusation of their consciences euer stinging them, and tormenting them with the guiltinesse of their sinne; or if they haue quiet, it is because hypocrisie hath put their conscience to silence heere, that they may soone after roare out the lowder in hell fier; where their cries neither will be pitied, nor their paines euer bee eased. It is truly said that euill doers they are their owne prisoners, and their owne hang-men. *And if it be so* (saith one) *what skilles it who thou bee, if thou bee not thine owne man?* They that are cast into prison for treason, or stealing, they haue (after a sort) already the halters about their neckes, euen from the very instant of their first being taken and put in; howsoeuer it bee that sometimes forgetting their owne miserie, they may (as desperate

Isa. 8. 13. 14.

Plessis.

wretches after their curſed manner) be found merrie together, playing at dice and cards, to driue (as they vſe to ſay) the time away. Such profeſſors as are but hypocrites and miſ-beleeuers, who haue an ill conſcience, that either euer doth, or euer may be accuſing of them, they haue nothing to doe with ſound ioy, and true peace: for they are peculiar comforts, appointed peculiarly to true beleeuers, and to righteous perſons, for whom onely they are ſowne (as light is ſowne for the righteous, and ioy for the vpright in heart), and vnto them alone it will come vp, and by them alone ſuch fruit will bee reaped. As for the other, the Lord hath bidden *woe to bee cried out and proclaimed vnto them, as who haue rewarded euill to their owne ſoules.* Vnto ſuch all things are vnpure; they haue no freedome to take ioy or comfort in any thing: they are thoſe that are made priſoners in their owne houſes, who can neithey goe out to fetch ſound comfort abroad, nor haue allowed vnto them any liberty to bee merrie at home. If theſe doe looke without themſelues, they being *not in Chriſt Ieſus*, there is nothing in all the world which they can finde iuſtly to belong vnto them, or which they can claime rightly to be their owne. If they take the vſe of any thing, they are but vſurpers of the ſame; yea as very theeues they haue but ſtollen all they doe ſet hand vpon; and therefore they muſt looke to bee had to the Gaile, and put into the Lords pinfold, to anſwere for the treſpaſſe which they haue done vnto him (as to the right owner) therein. The delight which they take in all outward things of this life, is but as the pleaſure of *ſtollen waters*, that are thought ſweet of them that doe drinke them; and like to bread eaten in ſecret, that is pleaſant for a time: but they that banquet with no better cheere, vnhealthſome and vnhappie is their fare. The gueſts that are at ſuch feaſts (as *Salomon* telleth vs) *are all in the very depth of hell.* If theſe doe reſt in themſelues, and ſeeke for ſome comfort at home, as who would gladly be made merrie, and feele ſome ioy and delight from that

Iſa. 3. 11.

Prou. 9. 18.

which

which is within; *for as much as their hearts are not sprinkled from an ill conscience, and their bodies are not washed with pure water*; there is no ioy to bee affoorded from thence: nay, there they find the least ease, and the most torment and disquiet of all the rest that possibly they can meet with else where: beside (vnlesse they chance to earth themselues in the caues of obliuion, that iudgement to come may not come to their minds), their estate in that behalfe is as vncomfortable, as is theirs that are clapt vp in closest prisons, and cast into deepest and darkest dungeons, so as they can see no manner of light of Sunne or Moone, or any starre that doth shine: the liberty they find there, is as little as the liberty of him that is chained fast to a post that cannot stirre at all. For where the conscience doth accuse, their soule is made restlesse with the vexations thereof, and then any pallace, how princely soeuer, would be no better then a prison, or a Gaile to keepe the offender in: yea, Paradise it selfe would be little better then Purgatorie, or hell it selfe; as may be seene in *Adam*, who hauing lost a good conscience by eating the forbidden fruit, though hee was in Paradise still, yet all the ioyes therein were not able to comfort him; but as one condemned in himselfe; when the Lord called for him, he ran into the thicket to hide himselfe from Gods presence, that he might not be found. Thus are the workers of iniquity imprisoned in the little-ease of their own accusing and condemning conscience, and held as captiues bound fast in the cords of their owne iniquities: they may dwell in good houses, they may walke in faire galleries and pleasant gardens, they may solace themselues in many other delights: but if they bee but hypocrites, that haue onely faire outsides, and but rotten harts, carying about with them the crying of their restlesse conscience that is euer accusing of them, though outwardly they may seeme to looke as smirke and as cleere as the Sunne, and not once looke awry; yet within the faces of their conscience doe gather blacknesse, and there are ter-

Heb. 10. 22.

rours and feares of damnation felt within; and ſo while the body dwelleth in a pallace, the ſoule lieth in the meane while in a painfull priſon; and when outwardly they ſeeme to liue at eaſe, and to haue great liberty and freedome to doe what they will, they inwardly are in very great ſtraits, and lie faſt ſnared and fettered in thoſe ſpirituall bonds, out of which they cannot poſſibly deliuer themſelues. And this is that *common gaile* that the Lord (as the high and chiefe Iuſtice of all the world) ſendeth all malefactors vnto after they haue treſpaſſed and done euill againſt him, he maketh his warrant to haue them bound in the cords of their owne ſinnes, and their ſoules to be throwne into the helliſh dungeons of their accuſing, condemning and tormenting conſcience, where they ſhall lie in little eaſe, reſtleſſe and ioyleſſe, depriued of the light and true comfort of their hearts, and ouerwhelmed with ſuch darkneſſe, ſuch horrours and feares as cannot but diſmay them, where they ſhall finde no more eaſe then if they did lie vpon a racke, but be as reſtleſſe as any priſoner that lieth vnder bolts and heauie irons, when he is put in the moſt vneaſie ſtockes that doe pinch him with paine, gawling and hurting him as hee lyeth in them: as it is ſaid of *Ioſeph*, that when *his feete were put into the ſtockes, the iron entred into his ſoule.* Pſal. 105. 18. There is no priſon ſo vneaſie, nor dungeon ſo vncomfortable for any to be caſt into as this is. And yet Gods own ſeruants and children for diſpleaſing their father are many times committed to ward, and put into this priſon and Gaile where they are ſuffered to lie, without ſeeing either Sun, or Moone, or light of any ſtarre, no light of comfort ſhining to them for a long time. Zach. 9. 12. Howbeit *theſe are but priſoners in hope* (as ſpeaketh the Prophet) Chriſt their ſurety will in good time baile them; Iſa. 61. 1. *for he is come to bring deliuerance to the captiue, and to them that are bound in priſon the opening of the doore.* But as for the other, their ſentence is to endure perpetuall impriſonment in this kind of priſon here without baile or main-prize, till the day of

that

that great Assize come, when there shall be a generall gaile-deliverie out of all prisons on earth, to send all such prisoners to hell, there to be fast bound in the chaines of darkenesse for euermore, during which time, there is none that can rescue or baile these prisoners, or fetch them out of this captiuitie which they are thus held fast in: friends may be made to fetch out a malefactor out of mans gaile, his pardon may be sued out and gotten for him, yet being got out thence, he is neuer the nearer for being freed, and got out of Gods gaile, he will be sure to hold him still fast chained to the blocke, till pardon be obtained of him, *then he may be heard say* (as it is in *Iob*), *deliuer him*, and according as he made his warrant to put him in, so he likewise doe make his warrant to haue him out againe. Otherwise where the sorrowes of the mind are the fetters of the soule, if any will goe about to breake out of them, or to file them off, before God himselfe shall bee pleased to vnlocke them, and free them out of them, woe will bee to them. For howsoeuer out of other gailes, the prisoners sometimes by breaking prison escape the hands of their keepers, yet it is not so in this prison of a restlesse, vnquiet and accusing conscience, none that hath been committed to it could euer by any indirect meanes of his owne which possibly he could vse, breake out of it againe: this prison wil hold him, and haue still where euer he become; if he flee away it will follow him, and goe with him as fast and as farre as he goeth; though he flee neuer so farre off, yet he is neuer a whit the further from it; he is still in safe prison here, and in sure ward; hee may not thinke he can escape out of Gods hands, as sometimes the prisoner doth out of the hands of his keeper; God standeth in no such doubt as men doe, the offender can neuer get out of his circuit and compasse, for he hath branded him as with the broad arrow in his forehead (as wel hath obserued that thrice Noble Man), *He may* (saith he) *well shift his apparrell in some priuy place, and change his name; but doe what he will, he can* Iob 33.24. Morney.

neuer so lye hid, but God will find him out; for the Lords branding iron hath pierced euen to his very heart, he can neuer flie so fast, but God will still be before him; if he flie from the East, the Lord will haue him in the West; the further hee goeth from the North, the nearer he is vnto the South; he euer runneth as in a round, and still hee is within the Lords reach and compasse, so that there is no escaping from him. The Lord will bee sure to fetch againe euery one that would breake from him, and play the run-away; runne whither they can, he will belay all the world for them, but hee will be sure to haue them, he wil send out his serieants to arrest them, and he hath his Bailiefes in euery corner, that haue writs to serue vpon them, and to bring them in. *Ionah* plaied the run-away, and would *haue been gone from God,* but he sent out after him, *the sea had commission to arrest him,* which would neuer be quiet till it had him, and had committed him *to ward as close prisoner in the Whales belly.* Thus hypocrites and vnbeleeuers, and all wicked persons whosoeuer that are workers of iniquitie, they doe euer traile their owne halters after them, and spin the thread that wil make coards to hamper them, and to hang them in the end. And this may truly be said to be the latitude of the sound ioy of an hypocrite, or mis-beleeuer, that it hath no latitude at all to be laid out vnto it, there being no one thing to bee found wherein hee may haue sound comfort, and which he may settle true ioy vpon, as in the end shall neuer faile him.

Ionah 1.4. 12.15.17.

Sound ioy is large.

Contrarily so ample is the ioy of a sound Christian and true beleeuer indeed, so wide and large is the spread of it euery way, as the extent thereof reacheth it selfe out to euery thing; their eyes are cleare to see from East to West *that all is theirs,* as *they are Christs,* and as *Christ is Gods:* neither is there any one thing that may happen vnto them, wherein their true and warrantable ioy cannot find some ground or other to set footing vpon, and to bee raised out of the same, though not primarily and simply for the thing it selfe, yet for their owne selues, and for their owne

1. Cor. 3.22.23.

owne sakes in some one or other respect they may finde cause (though not in themselues, yet in the Lord) to reioyce alwaies for his goodnesse vnto them, who by his gracious and wise prouidence doth so order and dispose of euery thing that doth happen, as hee neuer faileth, but doth cause all to work together, to the good of them that truly doe loue him. This is that which the Apostle willeth and waranteth to euery good Christian, *that they doe reioyce in the Lord alwaies.* Now *alwaies* includeth, as *all times*, so *all things* and *all cases* that may happen; for if there were any thing that might come to passe, or any condition might befall a true Christian, wherein there could not be found some cause of reioycing in the Lord for some one respect or other, then might not a Christian reioyce alwaies: but this the Apostle hath said, hee may, yea and ought also to doe, or else he would not so directly haue spoken it, and willed the doing of it: and lest any should thinke, hee had somewhat with the most, and granted too large an allowance vnto Christians thus alwaies to reioyce, to meete with that doubt, and to make it cleare, that there is warrant for them so to doe, he saith it againe, and speaketh it the second time, doubling that speech; as if he should say; *I willed you to reioyce in the Lord alwaies, in saying whereof, I haue said nothing too much, I know what I doe say, I say nothing but what I haue warrant for; I will therefore say it againe, Reioyce in the Lord alwaies, and againe, I say reioyce.* But it is worthy the marking, he doth not will vs to reioyce alwaies in all things that may happen; for some things may either be done by vs, or be done to vs, which are not simply to be ioyed in, but to be lamented in, and much bewailed by vs; for which things (themselues alone being considered) we are to be greatly sorry, as being euill in themselues. But because so wonderful is the Lord in counsel, and so excellent in working, as he knoweth how to bring good out of the greatest euil that can happen to be done (*for otherwise* (as wel hath one of the Fathers obserued) *the Lord would neuer let euill bee, vnlesse*

Phil. 4. 5. 6.

contra. 116. 128

vnlesse he knew how to bring good out of euill); therefore hee willeth vs (whatsoeuer *cause* we may haue) to be humbled *in our selues* for that which may befall vs, or vnto any others; yet *to reioyce in the Lord alwaies*, in his *mercie* and *goodnesse*, *iustice* and *truth*, in the *excellencie of his wisedome* and the *absolute perfection of his skill, as who knoweth without all failing, to make all things beautifull in due time*; for so perfect a workeman is he, as it skilleth not what matter and stuffe he taketh into his hand to worke vpon; reffuse and rubbish that none others can tell how to put to any vse, he will improue to such a purpose, and cause so well to serue his turne, as the very perfection of beauty shall bee seene in that passing workmanship of his hands, which he will make euident to be done by him, and to be wrought vpon the same: *For perfect is the worke of the mightie God, and all his waies are iudgement*; *God is true and without wickednesse, iust and righteous is he*, as *Moses* did sing in his Swannes song.

Eccles. 3. 11.

Deut. 32. 4.

Now if any doe desire, that as the Lord turneth all things to good, so hee might get good also out of euery thing, that so hee might alwaies reioyce in all things so made profitable vnto him, the Apostle giueth him this direction following in the place before cited, that in nothing being too mistrustfully carefull, he doe make prayers vnto God alwaies, and in all things for the same.

Innumerable be the things that in particular may and doe fall out in our life time, which doe much and nearely concerne vs, some which of themselues in their owne nature, and at the first hand are very ioyfull and comfortable vnto vs, sent from God as benefits and blessings to cheare comfort, and doe vs good, and so they are accounted of by vs, and intertained with all gladnesse and reioycing on our parts, returning backe againe heartie thanks and praises vnto God for the same. In such things it is cleare enough, a good Christian may and ought much to reioice: but there are many other things happening, which may seeme to be as much against vs, and about such things is

all

all the question, and the greatest doubt made, how in those things (which first and in their owne nature are heauie things to be heard of, to be seene with our eyes, or felt by our owne experience, which iustly doe bring matter of griefe and heauinesse to our hearts, and as iustly may call for much humiliation at our hands), a faithfull seruant of God may possibly gather or picke out any kind of true comfort, or find how any cause of sound ioy, and warrantable reioycing in any respect may be raised from the same; that so this may stand true, the ioy of a sound Christian is of so large an extent, as it may be reached out to euery thing that doth happen, and (according to that the Apostle willeth) that a good Christian may be warranted to reioyce alwaies in the Lord.

CHAP. XXII.

Of the lets of true ioy, and first of sinne: And how the Lord raiseth thence matter of reioycing to beleeuers.

OF all the things that are of this nature and kinde, the greatest doubt (so farre as I conceiue) may be made of these two in particular: *viz.* either of such things as doe respect our dealing against God by sinning and disobeying of him, or doe respect Gods dealing against vs by chastising and not sparing of vs, and that either by his withdrawing himselfe from vs in hiding his owne countenance, or by his comming neere vnto vs in iudgement to smite vs with his rod, laying on heauy chastisements, and bringing sore and great troubles vpon vs. For as for all else that doe befall vnto vs, by any other meanes of men or diuels, or any other the creatures, if they were not armed and made strong against vs by our sinnes, or were not sent and set on by Gods owne hand his

his warrant and allowance, he being thereunto iustly prouoked by vs to set them vpon vs, and to set them against vs, wee need not weigh them a rush, nor care at all what they al together could possibly do, for the doing to vs any hurt, or any way to hinder our steady comfort. But euen in those things whereof the greatest doubt may be made: if there can for the present no manner of cause be found why in any respect a true beleeuer may haue his ioy in the Lord euen then still abiding, and some kinde of lawfull reioycing in the Lord yet allowed vnto him; it is not because there is wholly wanting all manner of ground from whence may be raised a true and warrantable kind of reioycing, but because we cannot see it till our eyes be opened, and the same be shewed vnto vs, as the *Angell did shew Hagar the well and fountaine from whence she fetched water for her refreshing in time of her great thirst, when she thought there was no way but perishing, both for her and her child too in that her distresse.*

Gen. 21. 19.

If we consider of our sinnes against God, which of all things else may iustly be thought to be the greatest let of our ioy, and that which doth most hinder our reioycing, it cannot be denied, if there be any one thing more then other in the world (in respect of our selues alone) that may cast vs lowest downe, and make vs vile in our owne eyes, which may cleaue the reines of our backe asunder, load our hearts with heauie griefe, and fill them brimme full of sorrow and woe, which may take all ioy and gladnes from vs, and cause our *harpes to be turned into mourning, and our organs into the voyce of them that weepe, and make our songs be turned into howlings*, as the Prophet speaketh: it is this that wee not onely doe know *that in vs, that is in our flesh, no good thing is abiding*, but that there is such a perpetuall rebellion found to be in vs, *and such a law in our members rebelling against the law of our mindes, as is often carrying vs captiue vnto the committing of sinne*, whereby our owne consciences are deeply wounded, God dishonoured, and much displeased, and thereby e-

Iob. 30. 31.

Amos 8. 3.

Rom. 7. 23.

nough

nough done to incense his wrath, and to cause the fire of his anger to be kindled and flame out against vs: in regard whereof wee haue cause to take vp that sorrowfull mourning and lamentation of *Ieremiah*: *Woe to vs that euer wee haue thus sinned*, and euery one to crie out with the Apostle, *Oh wretched man that I am, who shall now deliuer me from this body of death!* Lam. 3. 16. Rom. 7. 24.

Howbeit, as the Apostle *Paul* feeling that *pricke and thorne in the flesh, the messenger of Satan which was sent to buffet him, and praying earnestly to the Lord that it might be taken from him*, when hee once had receiued answere from the Lord, *that he would haue his owne strength made perfect in his weakenesse*, did rest in that answere, and was content to haue his owne weakenesse made knowne vnto him, that so the power of Christ might the rather rest vpon him, for the Lord would haue that continued still, causing it to turne to the singular good of the Apostle, which he was so much afraid of, and did so earnestly pray that it might be remoued and taken quite away from him, thereby wholly disappointing Satan of his malitious purpose, in turning that to a soueraigne remedie and preseruatiue medicine for the good of his seruant, which Satan had prepared and iniected into him as a most pernicious poyson to doe him hurt withall.

After this manner may the true seruants of God, when the Lord either leaues them to themselues to fall through their owne infirmitie, or giueth Satan leaue not only to buffet them, as hee did *Paul*, but to beate them quite downe and ouercome them, so farre as to make them fall to the committing of some grosse and grieuous sinne: if by that meanes (the Lord being mercifull vnto them) through the supplie of his grace giuen) they may bee brought the more to be humbled, and the better to know their owne frailtie and weakenesse how great it is, and to be the more carefull for euer after with feare and trembling to worke out their owne saluation. If the riches of Gods grace, and superabounding of Gods mercie may be *What gaine out of sinne.*

be occaſioned to be ſhewed foorth the rather, and to ſhine out the more to his praiſe, in pardoning the ſinnes, and paſſing by the tranſgreſſions of his people, by the meanes of Satans great malice, in drawing Gods ſeruants to commit both many and moſt heinous offences, vntill ſinne euery way may be ſeene to haue abounded in thē: If the glorious excellencie of Gods almightie power may be made cleerely to appeare in raiſing vp againe his fallen ſeruants from vnder ſo great a weakneſſe, giuing ſuch new ſtrength vnto them, as whereby for euer after they are made to ſtand much more firme and ſure, then they did before they ſo fearefully and dangerouſly did fall: If Gods infinite wiſedome, and the wonderfulnes of his working, who hath giuen skill to the Phyſition by his art to take the fleſh of the viper, which is poyſon, and to temper it ſo with healthſome things, and to correct it ſo with cordials, as of poyſon hee can make ſoueraigne triacle that ſhall expell poyſon, and ſo make that which would haue cauſed death, to become an excellent meanes of preſeruing life: ſhall in like manner appeare in ſo ordering and vſing the ſinnes of his ſeruants, after they haue once been committed, yea euen the greateſt and grieuouſeſt of them (which are the deadlieſt venome of all other, and the rankeſt poyſon that can be, which doth not only kill with death, but with death euerlaſting), as by thoſe ſinnes they haue ſo committed, hee cureth them of many ſinnes paſt, and preſerueth them from many ſins for time to come, fetching from them, and cauſing to be expelled out of them a deale of inueterated naughtineſſe and poyſonfull corruption that was ſo habituated in them, that hardly by any other meanes would euer haue bin drawne from them, or any way got out of them: If by ſeeing and ſuffering them to bee caſt into ſuch filthie ſloughs, ſuch puddle and mire and ſinkes of loathſome ſinnes, he forceth them by occaſion thereof to goe waſh and rinſe themſelues cleaner, purer and whiter from them, and all other their ſins, then euer they were before: If by their falling

falling away for a time, and departing from him for a season, as did *Onesimus* from *Philemon*, hee recouereth them to a better condition, and thereby maketh them his own for euer, that now they may no more depart away from him, but cleaue faster to the Lord with purpose of heart then euer they did before: If by the committing of some enormious vice, some most hainous and flagitious wickednesse, in committing whereof the very deedes of the wicked may seeme to be exceeded, the Lord shall bring his hard-hearted seruant, whose heart was harder then the nether milstone, that could not before by any meanes be broken, now to be so suppled and softned, so mollified and made to melt, as did the heart of *Iosiah*, in such sort *as that the same sin of his which was most damnable, & would haue caused death, is now made to be a meanes of such humiliation in him and godly sorrowing, as causeth and worketh repentance in him, euen repentance vnto life.* In these and the like respects a true seruant of God (notwithstanding his manifold sinning) may and ought to haue ioy and his reioycing in the Lord.

1. King. 22. 19.

2. Cor. 7. 10.

For some one or other of these respectes, or it may bee for them altogether, doth the Lord suffer many, and some of his most worthy and excellent seruants too, to haue beene ouertaken with many infirmities, yea sometimes with very grosse and grieuous sinnes, yet alwaies so ordering and disposing of euery thing, as hee that is seene daily to bring light out of darknesse, neuer hath failed to bring good out of all their euill, and such good as hath been for the very good of those his seruants themselues that haue done all that euill, and made to the high honour and glory of his owne Maiestie; who is so good in himselfe, as he is goodnesse it selfe, and maketh all things good that he medleth with, and is wrought by his hand. This is and hath been the Lords owne and onely doing, and that from the beginning, and worthily may it be accounted marueilous in our eyes. In the first sinne that euer was committed by man, how wonderfull hath been the Lords

As the mightie power of God in the beginning of the world did appeare, in bringing light out of darknesse, and shall appeare in the end of the world, in bringing life out of death: so doth the same mighty power and wisedome of God daily appeare, in bringing good out of euill.

Lords working therein, to bring so much good out of that great euill, as vnto all Gods elect, and redeemed in Christ, their case is now made farre better then euer it was, farre happier and farre surer then either it was, or would haue been, if to this present *Adam* had kept his standing, and should still haue kept his foot from slipping or stepping amisse. The Lord we know hath turned *Adams* fall to his higher rising, and his dangerous slipping to a more sure standing, in so much as not praising the euill, but him that bringeth good out of euill, wee may say with that reuerend *Beza*, *Oh happy fall which hath brought vs higher! Oh most happy darkenesse, without which this truly great light had neuer appeared vnto vs.* After this manner hath the Lord still for the one improued the falles and foiles of his seruants euer to their more good. *David* that fell so foulely, and committed so grosse, and so hainous a sinne, that gaue him cause to think of washing and cleansing himselfe from such filth and pollution, that made him seeme loathsome euen in his owne eyes, was brought by meanes thereof to goe ransack his whole life, and search out all his other sinnes, vntill he came to the gaging of the very belly and wombe of sinne, where it first had the conception, and from whence originally it first tooke his beginning, and did first of all spring, and that he crieth out on, and bringeth it forth, doth disgrace himselfe therewith, confessing vnto God, that beside that *great sinne* that he had now committed, he saw himselfe to be an *vncleane creature*, ouer-run with a *contagious leprosie* of sinne all ouer, and that from his *conception*: so as his falling into that one great sin, became a meanes of his going in hand with the labour of getting himselfe washed and cleansed, not onely from that, but from all the rest of his sinnes, euen his birth sinne and all; and that not slightly, but earnestly with a thorow rinsing and rubbing of himselfe, till hee might become *as cleare as the glasse, and as white as snow.* Many are conceited of themselues, and of their owne strength, taking no notice of other filthinesse of the flesh

Serm. on Cantic. cap. 2.

Psal. 51. 5. 7.

and

and spirit, or corruption of sinne that is within them, so long as they are kept from committing grosse and enormious iniquities, the Lord is faine therefore to giue them ouer, and to leaue them to themselues, that they may fall into such grosse sinnes, as wherby their other hidden corruptions may break out, and manifestly be discerned both to themselues and others how great it is. There bee that will neuer thinke of thorowly *repenting themselues, nor of cleansing and washing their hearts from wickednesse, that they may be saued*, vntill they be tumbled into some such puddle as *Dauid* was, and bemired with such filth, and then of force they are driuen to it, and made to set hand at once to that worke, vnlesse they care not to see themselues perish for altogether. Thus the Lord is faine to make of the poison of some grosse sinne an antidote against the poison of other lesser sinnes, which of themselues are baneable enough, if they be not in time expelled and purged out, to kill euery soule in which they are retained, that so there may be a ridding away of all by *a generall repenting for all*, though the going in hand with such repentance was at the first occasioned *by one*. And thus we may perceiue, how as the Lord is said to *punish* sinne with sinne in the *wicked*, so he knoweth how to *cure* sinne by sinne in the *godly*, so making their sinnes as well as all things else to turne to their good. Looke but vpon the strange cure of that one sinne of pride, which is a sinne as high-borne as any other, and spreadeth out it selfe as far, the whole race of mankind being either more or lesse infected and tainted with the same. This sinne will liue, when other sinnes shall die, and will raise it selfe vp out of the ruines of them all, which is more to be feared among vertues, then found among other vices; it is the verie venome of vertue, and as a spreading cankar or gangrene, hauing once gotten to bee fastned vpon the body of vertue, it neuer leaueth (vnlesse it be the more timely cured) till going from ioynt to ioynt, it hath weakened and ouerthrowne that whole body, how beautifull soeuer it were

Ier. 4. 14.

Sinne cured by sinne.

Pride.

otherwise and goodly to looke vpon. This is the greatest enemy to vertue that it hath, as that which hath vertue euer in chase, and still is dogging it at the heeles. The Apostle himself after his high aduancement, and abundance of reuelations giuen him, when he had been wrapt vp into the third heauens, was not exempt from the perill thereof, nor from the danger of the hot pursuit and assailement thereof, as which was ready to set vpon him, if helpe and aide the sooner had not been sent; *the messenger of Satan* therefore was faine to bee sped out apace, to stand *Paul* herein in some stead, *who fell to beating and buffeting of him*, and brought him so low, as he was euery way vnfitted for any manner of pride to set vpon him, or once to meddle or make any whit at all with him, but was faine to leaue him as it found him. And so by one enemie he was holpen out of the hands of another enemy, euery way as bad as hee. Though Satan sending his messenger, aimed at nothing lesse, then at such an end: but God that ouer-powreth Satan, and ouer-ruleth in all things, would haue it so come to passe. But what is the cure of this mischiefe of pride? surely as pride spoileth vertue, so vice spoileth pride againe. And as out of the ashes of other sinnes, pride is said to spring vp; so out of the flourishing againe of other sinnes, all that pride is plucked downe againe. And this may bee thought to bee one cause, why the Lord seeth it meete, not wholly to free his seruants from many infirmities, and much corruption of nature which is found still remaining in them; namely, that as he would not cast out all the enemies of his people out of that good land, to which he had brought them, lest the wild beastes for want of their helpe should preuaile against them: so doth the Lord suffer that strength of corruption to remaine in his children, that they may be aided thereby against all the assailings of pride, which is such a wild beast as otherwise could not well bee with-stood, but were likely otherwise to deuoure all vertue that it could find in them, and by so doing, come finally to ouer-

2. Cor. 12. 7.

throw

throw them. Satan therefore that is so busie with Gods children to bee euer tempting them to sinne, and to one sinne after another, doth therein but worke against himselfe, and doth but lay a traine to blow vp the castles of pride, wherein himselfe should most strongly and safely abide. And while he neuer leaueth, till he haue drawne the childe of God at the last to commit some great and hainous sinne which proueth to be as a wakening sinne vnto him, who before was slumbring in securitie, and maketh him to start vp and arise out of his sleepe, and considering his waies in his heart to humble himselfe at once, and to repent for that, and for all his sinnes beside. Now Satan in this doing, doth but pull (as we vse to say) an old house vpon his head, for he pulleth downe, and ouerthroweth thereby the whole frame of all the other sinnes which hee had built vp, and got to be planted in that mans heart before, and so by his restlesse tentations, he destroyeth and crosseth his owne worke, the Lord making him in despight of his teeth, to worke against himselfe, who though he doe what he can, yet will the Lord euer be found to ouershoote Satan, euen in his own bowe. In all which respects, the Lord (through his infinite wisedome, goodnesse, and mercy) so ordering euery thing, as he maketh the very sinnes of his seruants committed by them, not a little to turne to the good of themselues, by causing them thereby the better to know their owne frailtie, and what strength of corruption is still abiding in them, that so they may be drawne to a greater humiliation, and more earnest repenting not alone for their last sinnes, but for such sinnes also as before, either were not knowne, or neuer at al soundly repented on, and withal to haue a far greater care bred in them, how to carry themselues more warily for afterwards, euermore with feare and trembling working on their owne saluation. And when besides Gods seruants shall see the workes of Satan thus dissolued in them, that what he intended for their ouerthrow, doth now serue for their furtherance, and so

their making for euer, the diuels poyſon being ſo altered and changed by the ouer-ruling hand, as it becommeth medicine, Satan tempting and drawing them to ſinne, and the Lord by that ſinne pulling them out of more ſinne, ſo curing ſinne by ſinne. And laſtly, and chiefly when they at the length doth ſee, how the Lord doth out of the ſinnes committed by them (how odious and abominable ſoeuer they haue been which they haue done), make way for his owne greater glory, and the more magnifying of the riches of thoſe his mercies, whereby both the ſame, their ſinnes are pardoned vnto them, and they themſelues in like manner cleared and purged from the venemous infection, and ſtrong corruption of them; what ſhould let, but that (which being euer humbled in themſelues with godly ſorrow for their ſinnes, and going out of themſelues), yet the true ſeruants of God (their ſinnes notwithſtanding) may reioyce in the Lord, and alwaies reioyce in him, for the excellency of all this worke thus wrought by him?

Q. *Though there may be ſome cauſe of a Chriſtians reioycing in the Lords bleſſed worke, whereby he bringeth good out of the euill of ſuch ſinnes as he hath committed, when once ſuch good effects are ſeene to be brought out, yet while this ſinne is ſtill abiding, without being put to any ſuch vſe, as you haue before ſpoken; I demaund what cauſe there can bee ſhewed, or any way found to bee, of a Chriſtians reioycing in the Lords worke which hee is in hand with towards him at the very time of his ſinning, or ſtill abiding in his ſinne?*

A. That I may not be miſtaken herein, I am ſo farre from either ſaying or thinking, that any ſeruant of God falling into ſinne, may any way reioyce in himſelfe, in reſpect of the ſinne that either he hath once fallen into, or ſtill is ſeene to continue and abide in; as confidently I doe affirme, he can neuer be ſufficiently caſt downe, nor grieued enough with godly ſorrowing for the ſame; and therefore according to the counſell giuen by the Apoſtle

Iames 4.9.10.

Iames,

Iames, I say, *he ought to be afflicted, to mourne, and to weepe, letting his laughter be turned into mourning, and his ioy into heauinesse, humbling himselfe daily in the sight of the Lord*, till hauing obtained mercy from God, for hauing repentance vnto life granted to him, whereby hee may turne from his sinne, and bring forth fruites worthy of amendment of life, the Lord may then lift him vp, in giuing him sound comfort, and true ioy againe. Howbeit, in respect of another worke which the Lord himselfe is then in hand with, euen when his seruant is sinning; or after hee hath sinned, found still abiding in that sinne he hath committed (if that worke of God could be well seene into, and rightly and wisely discerned), I see nothing to the contrary, but there might be found the like cause of reioycing therein, as the sicke patient findeth cause to rejoyce in the worke, which he seeth his skilfull Physitian to be in hand with, when he is tempering the potion, mixing the ingredients, preparing the medicine, and then doth administer it vnto him, and sets it a working; the patient cannot all this time reioyce, as hauing seene and felt what is the good effect of that medicine, nor in perceiuing the cure to be fully wrought, and finished vpon him: but knowing that the Physitian, who hath taken him in hand, is both skilfull and faithfull, hee reioyceth to see him to bee about the worke, and so diligent therein, as to be a preparing the medicine within his best vnderstanding, hee knoweth of all others to bee most fit for his curing. So when the Lord seeth no other meanes, to be so fit for the recouering of some dull and dead-hearted seruant of his, out of some sinne that he is fallen into, and in which hee still lieth slumbring, without any repenting for the same, but to leaue him to himselfe, that the falling into a greater sinne, may by occasion of so great a fall, be made to awake out of his slumber, and be brought to a thorow and sound repentance for all his sinnes together: while such a secure Christian, thus sicke and diseased, is committing of some great and hainous sinne, the Lord who is his Phy-

sitian, is in hand in the meane while with another worke of his owne, namely, to bee tempering of such a medicine as shall not faile to cure him, the Lord taking the poyson of that sinne which he is a committing, and making thereof a most soueraigne medicine, it being the Lords manner, as hath bin spoken before, to cure sinne with sinne. Now this worke which the Lord is in hand with euen at that time, if it either can be seene by himselfe (which is most hard so to be seene by any for the present time), or can be shewed him by any other to be so a working, hath matter in it sufficient to beare out a warrantable reioycing for that the Lord is a doing, though otherwise there is most iust cause of deepe sorrowing, and most bitter lamentation for that which already is done, and is yet further a doing by his owne selfe in that thing.

Chap.

Chap. XXIII.

Of the second hinderance of ioy in Gods hiding his face, and how that is made an occasion of reioycing vnto a true and sound beleeuer.

THe second maine point about which especially doubt may be made how a true beleeuer may alwaies haue ioy, and reioyce in the Lord, is in regard of Gods owne dealing towards vs: and that either in regard of his withdrawing himselfe from vs by hiding his face; or in regard of his comming neare vnto vs by smiting vs with his hand. Touching the first; it is true there is nothing more grieuous and fearfull, then to bee forsaken of God; and therefore God himselfe saith, *Woe vnto you when I shall forsake you:* for if God bee our light, our confidence, and our comfort; and if all our happinesse be in him, then to be forsaken of God, is to be depriued of all true comfort, to be left to all misery, and to be cast as into a whole sea and gulfe of desperate sorrow, and into very hell it selfe: *the fauour of God being better then is life is selfe.* A man were better bee out of his life then out of Gods fauour. But it may be demanded with the Apostle, *doth, or will God at any time cast off his people?* and it may be answered againe with the same Apostle, *God forbid.* God will not cast away his people! And as the Psalmist saith, *he will not forsake his inheritance:* for so hath God himselfe said, *I will neuer faile thee, nor forsake thee.* True it is, God somtimes *for a moment in his anger, doth hide his face from his children*; and carryeth the matter of his good will towards them so closely, as they can know of no fauour that he beareth them, it not being betweene him and them as it was yesterday, and yesterday, when he is found to be vnto them as a *passenger, and as a stran-*

When God hides his face.

Hos. 9. 12.

Psal. 63. 3.

Rom. 11. 1.

Psal. 94. 14. Heb. 13. 5.

Isa. 54. 8.

Psal. 90. 13.

ger that tarryeth but for a night: then there is hanging about him, and crying with *Moses* and the people, *Oh God returne, be pacified towards thy seruants*: then there is entreating and praying, with *Dauid*, *Goe not farre from me O God, for trouble is hard at hand, and forsake me not ouerlong, Oh God.* Yea the Lord himselfe seemeth to rise vp against his children, and then there is crying out, *My God, my God, why hast thou forsaken me?* The Sion mournes and complaines, *the Lord hath forsaken me, my God hath forgotten me.* But this hiding of Gods face is but a fatherly frowning for a time, to awe his children the more, and breed the better circumspection in them for afterwards: when God doth forsake his children, that forsaking is neither fully nor finally for euer. He many times hauing forsaken them, doth tarry long before he doth returne to them againe; he holds off, till he can hold off no longer; that so he may make his children feare the more to fall out with him againe. But it is a sauing feare that keepes vs in that state, as we shall not need to feare any more, and it is a profitable vexation and anguish of the soule that bringeth rest thereunto for euer after. Though the Lord may seeme somtimes to goe away, and to hide his face, yet he neuer taketh such a farwell of them, as meaning no more to come at them: But as our *Saviour Christ* about the time of his departure, comforted his Disciples, by telling them *it was expedient for them that hee did goe away; assuring them, that though he did goe away, yet hee would see them againe, and then they should haue the greater ioy; yea their hearts should so reioyce, as none should take their ioy from them:* So may it in some other respect be truly said in this case, that it is somtimes expedient for Gods seruants, that their heauenly Father doe hide his countenance from them, withdraw his presence and goe away; especially when that through their too great vnthankfulnesse and securitie, they begin to play the wantons too much, and it is found with them according to that which runnes in the prouerbe, Too much familiarity breedeth

Psal. 22. 11.
Psal. 119. 8.
Psal. 22. 1.
Isa. 49. 14.
Ioh. 16. 7, 22.

breedeth contempt: then it is time for the Lord to hide his countenance for the better awing of such; then doth need require that such be made sorrie and left in heauinesse: for howbeit this is euer but for a time, *I will goe away* (saith the Lord) *and hide my selfe till they seeke me, in their affliction they will seeke me diligently*: the Lord looketh for certaine to heare from such when they are in affliction; but howsoeuer he doth go away, yet may it truly be said to such, as our Sauiour promised to his Disciples, he will surely come to see them againe, and their hearts shall reioyce with such ioy as none shall take from them, when they shall once see his face, and know his face againe, and perceiue the rayes of the bright countenance of God to shine vpon their darke and cloudie hearts, what light of comfort will not that bring to a poore distressed soule? euen more ioy then corne, and wine, and oyle, though neuer so encreased, can possibly cause to be felt. And this is that which the Lord promised his people, that though for a *moment in his anger, hee hide his face, yet with euerlasting mercy he would haue compassion vpon them*. Yea when the Lord himselfe seemeth to be in greatest displeasure, so as he doth *visit the offences of his people with the rod, and their sinnes with scourges; yet will he not take his mercy from them, nor falsifie his truth: though for a time he may be angry, yet will hee not keepe his anger alwayes towards his children*: and vnto this it hath pleased the Lord to bind himselfe not onely by promise, but by *oath, that his kindnesse shall neuer depart from him, nor the Couenant of his peace be removed from them*: which he would haue them know is as sure to be performed, as the oath which he hath sworne shall be kept, *that the waters of Noah shall no more goe ouer the earth*; and *if any man can breake the Couenant which the Lord hath made with the day and night, that there should not be day nor night in their season; then may they breake this Couenant which the Lord hath made with his people in this behalfe*. Howsoeuer then the Lord being offended, may sometimes in his displeasure

Hos. 5. 15.

Psal. 89. 32. 33.

Psal. 103. 9.

Isa. 54 9. 10.

Ier. 33. 20. 21.

displeasure hide his face from his seruants and forsake them, as Christ did the Spowse, that we might more desire after him, and more earnestly seeke for him; yet may there a fauour be found and perceiued to be borne vnto them by the Lord himselfe, euen in that his displeasure: yea that very kind of forsaking of Gods children, is a token that they are not forsaken, because it is done by way of correction, and in meaning to reclaime them. When he so seemeth to goe from vs, he doth indeed but offer himselfe to come nearer vnto vs (though this be not so easily discerned); for so doth the Author to the Hebrewes tell vs, that *God in chastening of vs, doth offer himselfe vnto us as vnto sonnes.* It is more fearfull forsaking of God when the Lord seemeth to doe nothing lesse then to forsake, and when he bringeth no trouble nor affliction for sinne, but leaueth men to themselues, and to the fulfilling of the lusts of their owne hearts to doe what they will: he is neuer more angry, then when after that sort hee seemeth to be pleased in doing nothing against them; for this is such a kind of dealing by the Lord; as if a Physition should giue ouer a patient when his case is desperate. And so on the other side, the Lord is neuer lesse angry, then when he seemeth to be so angry, as to haue now left and forsaken vs, that thereby he might the better humble vs and breake our hearts. For this he vseth as the best medicine, the fittest remedie to cure vs, and recouer vs out of that most dangerous lethargie of carnall security into which we were fallen; and therefore as sicke patients are not glad of their sicknesse and disease, but being sicke, are glad of the comming of the Physition, that bringeth them medicine and ministreth it to them, because now they hope they are in the way of being cured and recouered againe; so Gods children hauing fallen by their sinning, so farre to displease God, as now he will giue them no countenance till their hearts be broken for their sinning, and they brought to better humiliation; though there is no cause they should bee pleased with their

Heb. 12. 7.

Psal. 81. 12. Rom. 1. 28.

their sinning; yet haue they cause to reioyce in the Lords faithfulnesse vnto them, that when no other way could be found sufficient for the reclaiming of them out of their sinne, and bringing them home againe that were departed from him, then for himselfe to be a while estranged from them; hee would chuse rather to loose them for a time, that so being occasioned more earnestly to seeke his face and his fauour againe, hee might by meanes thereof make them more constantly to abide with him for euer after, rather then by continuing his wonted fauours towards them, see and suffer them to depart still further from him, till there should at the length a perfect breach grow to be made betweene them, and so a falling off for altogether.

Chap. XXIIII.

Of the third let of true ioy, which is the Crosse; and how their ioy is augmented, through the much good that comes thereby.

TOuching that other point of Gods drawing neere vnto vs in laying the crosse vpon our sholders and bringing troubles and afflictions vpon vs for our sinnes, when he doth visit our offences with the rod, and our sins with scourges; the like doubt may be made how Gods children bearing the crosse, should not bee so pinched and gauled with the same, and being smitten and sorely strucken, yea deepely wounded with Gods owne hand, should not so haue all comfort and ioy in God taken from them, as that possibly they should doe any other thing during all that time, but lament and mourne; especially when the Lord himselfe findeth it to bee a great fault

fault in his people, and complaineth of it by his Prophet,
Ier. 2. 30. and 5. 3. *that he hath smitten them and they haue not sorrowed*; and therefore saith, *that in so smiting them he hath smitten them in vaine*. Doubtlesse it is a great fault in Gods people, when being iustly smitten for their sinnes by the hand of
Isa. 9. 13. God, *they turne not vnto him that smiteth them, and do not seeke the Lord of hosts*: when they being afflicted, *doe not mourne and weepe*, causing their *laughter to be turned into*
Iam. 4. 9. 10. *mourning, and their ioy into heauinesse*, as *Iames* counselleth. Howbeit that Gods seruants may still keepe their ioy, and hold their reioycing in the Lord, euen during the time while themselues are in heauinesse, *through manifold*
1. Pet. 1. 6. 7. *afflictions that doe befall them*, the Apostle *Peter* doth plainly shew, who finding these to meet together in one and the same subiect (though in diuers respects) saith thus, writing to the dispersed people of God that were elect, that they greatly reioyced that they were kept by the power of God vnto saluation, though euen at that time for a season they were in heauinesse through manifold tribulations. Not much vnlike to this, for this matter is that which the Author to the Hebrewes saith con-
Heb. 12. 11. cerning troubles, that no chastisement for the present seemeth ioyous, but grieuous; neuertheless afterward they yeeld the peaceable fruit of righteousnesse, to them which are exercised thereby: he saith, that the troubles and chastisements are not presently so grieuous, but the fruit of righteousnesse which afterward will bee reaped thereby, will be euery way as pleasant, and as peaceable to them that so haue endured them. There is cause then why a Christian, euen during the time that hee is vnder the chastisement, should reioyce in hope of the good fruit he shall reape of it; like as hope is said to be that which doth hold vp in comfort the hart of the husbandman, who hauing been at much cost to prepare his ground, and commit seed thereunto, is yet cheered in hope, that when harueſt shall come, the crop that he shall then reape will quit all the cost he hath formerly been at;

but

but aboue others, that place is most pregnant and cleere for this purpose, where the Apostle writing to the Romans, saith, that being iustified by faith, we not onely are at peace with God, but also reioyce euen in tribulation, knowing how many waies tribulation bringeth benefit and profit vnto vs, as he there sheweth the particulars. Indeed tribulations in themselues are troublesome, and doe much trouble Gods children, being as needles in the flesh which make men restlesse; but if they were rightly considered of vs, and the great benefit well valued that might be reaped by the same, we should not need to be so troubled with them as wee are, but should finde and perceiue, that when they doe befall vs, they bring no hurt at all vnto vs, though a number (as if they were venome) are seene to flie from them: if things were rightly taken as they ought to be, we should soone see, that the hand of God, when it were so laid vpon vs, were not a destroying but a deliuering hand; not put forth to thrust vs fró him, but a hand reached out to draw and pull vs more neerer vnto him; and that as Gods iudgements are iust vnto all, so vnto vs in particular: it is of very faithfulnesse that he causeth vs to be troubled, who otherwise had been like to haue perished in our sinnes, if troubles had not medicined vs to pull vs out of them againe. If God will euer recouer a people that haue falsified their faith, and broken couenant with him, hee must take that course which he told his Prophet he would take with the backsliding people of the Iewes; namely, cause them to passe vnder the rod, and so bring them into the bond of the couenant againe. The Lord by manifold afflictions vseth to nurture and schoole his children: partly to prevent sins to come, and partly to humble them for that which is past. The Lord is faine sometimes to put his children into the salt brine of afflictions and long troubles, thereby to season them, and to sweeten them, and to sucke out from them the most stinking and rotten corruptions that doe breede in them, that he may the better preserue them

Rom. 5. 3.

Psal. 119. 75.

Ezech. 20. 37.

1. Cor. 11. 32. Ier. 31. 18.

them safe vntill his last comming. It is well obserued by one, that the euils which men call euils, are helpers vnto good men to doe good withall, and furtherers of them in the exercise of vertue; As pouertie serues well to bridle their lusts; basenesse serues to humble their pride; sicknesse to meeken their stoutnes, and all manner of incumbrances to driue them vnto God. Sickneſse and disease doth many times proue to be wholesome medicine vnto life, for the making of it to be led much better, when soundnes of health doth contrarily proue often the greatest sickneſse to the soule, to make it much worse, and to bring it at the length to eternall death. Men vse to gather acquaintance of other neighbours and familiars, by liuing long and conuersing much together with them; but how long soeuer wee haue liued with our selues, wee hardly can gather any good acquaintance with our selues, or come to know our selues, till wee haue been taught it in the schoole of affliction: the rod of God is that which sendeth vs home to the house, lodging, and priuie chamber of our own heart: example in *Manasseth*, who learned the way into his owne heart out of the dark cold prison, lying in fetters and chaines; which he could neuer learne sitting in his throne and glorious palace. So the prodigall sonne being at home in his fathers house, hauing the companie of ciuill men, knew not himselfe; but when all was spent, hauing the companie of swine and beasts, he was led into himselfe, and began to know himselfe, and to know then that hee was not at home when hee was at home; but his troubles brought and made him to come to himselfe againe (as the Scripture speaketh), and so to be in his right minde, for before hee was one besides himselfe. Which things and the like being well considered, may iustly cause vs, not onely to bee comfortable and chearefull vnder our troubles, but much thankfull for them, as being true tokens of Gods fatherly loue (for if wee should want them we were bastards and not sonnes), and as needfull promoters of our holinesse

Basil.

2. Chron. 33. 12

Luk. 15. 15. 16. 17.

Heb. 12. 6. 8.

and

and better ſanctification; for God in chaſtening of vs, aimeth at our profit, that hee might make vs partakers of his holineſſe, that wee might be holy euen as himſelfe is. To conclude then this point alſo as touching troubles befalling a good Chriſtian, which ſeeme euer to bring with them cauſes enough to hinder their holy reioycing, and not to deſcend to any more perticulars, but to muſter all troubles together (manifold, and after a ſort infinit and innumerable though they be), and for an ouerplus of ſtore for the making the heape the greater, to put alſo to ioyne vnto them all other things alſo that may happen and befall to a true Chriſtian during his whole life time, I doubt not but a wiſe and vnderſtanding Chriſtian may be borne out, if hee in ſome one or other reſpect ſhould finde cauſe of ſome ioy in euery thing, and of his holy reioycing in the Lord for his moſt gracious and moſt wiſe diſpenſation of all things that any way doe concerne him: My ground and warrant for ſo ſaying is in that remarkable place and ſpeech of the Apoſtle in his writing to the Romanes (which for the great light and comfort in this behalfe that it doth giue foorth, ſhining gloriouſly vnto vs out of the firmament of the Scriptures, ſeemeth among other places of Scripture to be as the morning ſtarre ſhining out of the midſt of a cloud, yea as the paſſing brightnes of the Sunne it ſelfe, that lighteneth all things when the full and perfect day is come; which to bee but remembred by vs, is as the ſweete ſmell of perfume, and of the moſt aromaticall ſpices which haue power in them to comfort both heart and braine, and which to be ſpoken vnto vs is as the ſweetnes of hony in the mouthes of all men) namely, *we know* (ſaith the Apoſtle there) *that all things worke together for good to them that loue God.* As if all things did conſpire together in one to lend their common helpe to further this one and onely worke, to ſee and take heed together that nothing more or leſſe be done by any thing, but that which may be for the moſt certaine and vndoubted good of a ſound and true

Heb. 12. 10.

Rom. 8. 28.

true Christian, as if they were all sworne to be true vnto him herein, and were in such perfect league and friendship with him, as could not be broken at any time: yea and as if euery thing were so willing hereunto, as al might be seene prest so chearefully, to bestow their labour and take paines about this thing, as it were not easie to be discerned which were found to be formost or forwardest therein; all things diligently working together, one thing as well as another to worke good to them that doe truly loue God, as if they had all their power and all their willingnes bent only vpon this, to doe that man good, but had no power nor any manner of inclination at all to doe him the least hurt in any respect at all: as the Apostle speaking how hee stood affected to stand for the truth, and for the maintenance thereof, said hee could doe nothing against the truth, but that all he could doe was for the very truth alone. Let this be apprehended and beleeued by such a man, and then tell me if you can finde in all the world throughout, a more ioyfull creature, a more happier or a merrier man, then is a true beleeuing Christian, who standeth thus confident and comfortable in his perswasion, that blow where the winde blow will, it shall euer blow good to him. This may (to very good purpose in this behalfe) be instanced in those things which were lastly mentioned and spoke of before, namely, the many troubles that may befall a good man during his life time (which are things that the most make no small doubt of, how possibly this can be true in them): let vs therefore grant that changes and armies of sorrowes may come vpon such a man, as *Iob* complaineth they came vpon him: and let them come as fast one in the necke of another, as did the messengers who came to bring *Iob* all the ill newes of the sundrie and many euils that were at once befallen vnto him, one hauing no sooner ended the telling of such heauie newes as he came to bring, but another at hand to tell one as bad after him; yea for haste beginning his tale while the other

2. Cor. 13. 8.

Iob. 10. 17.

Iob. 1. 16.

was

what yet a speaking: such a multitude of troubles comming so by heapes, and rushing all at once so suddenly vpon a man, may for the present not a little astonish and amaze a right good and sound Christian, though otherwise neuer so well setled and knowne to bee a most constant and a most resolute man, and may for the time as much disquiet and affright him; as one would be much troubled, yea in a manner wholly ouerwhelmed with dreadfull feare, who trauelling alone in the twilight, or in the darkenesse of the night ouer *New-market heath*, *Gads hill*, or *Salisbury plaine*, or in the most theeuish and dangerous places, where the bordrers were wont to make their greatest Inroads to rob and steale, and carry all away before them that possibly they could set hand vpō, should there of the sudden be ouertaken with a troope of horsemen, that hauing followed after him, should all at once come rushing in vpon him; now in that case who would mercueile if such a man were found to be much dismaied at that time, and to tremble and shake with feare in euery ioynt of him: for hee might well thinke (being thus fallen into their hands) at that time of the night, and in such theeuish places too, besides the losing of all that he had about him, he were like neuer to die any other death: but if in the meane time, contrary to his expectation, and beyond all that he feared, these should be found and proued to be his good friends all, that intended no manner of hurt vnto him, but come in a meaning to comfort him, and to doe him all the good that they can, if his father or dearest friend hee hath, hauing care for his welfare, and knowing the dangerousnesse of the way that hee were gone, should of purpose haue sent all this companie in haste to ride post after him, that they might be a safe conuoy vnto him, till they might see him set past all danger, and safely gotten to the place whereunto hee were trauelling; and if by reason of their comming thus suddenly vpon him, they finding him to bee thus stricken with feare and trembling, should for the better staying of him,

comforting and cheering of his heart againe, all of them begin at once to tell him they meant him no manner of hurt, but were all his friends, who were come to doe him what good they could, if one after another should begin to speake vnto him after some such manner as this; I see you are much disquieted and dismaied by our hastie and vnlooked for manner of comming vnto you at this time, but stay your selfe and feare you nothing, you shall receiue no manner of harme by our comming, we are al sent from your louing father (who hath a speciall care of your welfare, and would that no euill might come vnto you) to the end that we might be with you, beare you companie, and see to you in this time of your neede, that nothing might hurt you: and as for my part I protest and sweare vnto you by a solemne oath, that as I will do you no hurt, so will I doe you all the good I can, to stand betweene you and all your harmes, for therefore am I sent, and in token thereof, for your better satisfaction and securitie, loe here I doe vnarme my selfe, and deliuer into your hands all my weapons, that so you shall not need to feare any thing. And while he were yet a speaking, another should begin, and say as much for himselfe, and the third likewise, and so all the rest, till euery one had spoken vnto him after the same fashion. All this being done, wee may well thinke the case would be much altered from that it was with this man, and a great change would be found in him, now would he begin to reuiue and to be cheared againe, that heart of his (which was so much ouercome with inward heauinesse, and skarred with feares and frights of the perils and dangers that were imminent before) being now made glad for it selfe, and all the fellow members beside, would euen dance for ioy of this happie change of things, and those chearfull spirits which before were retired into the heart, as into the chiefe center of nature, and had been there locked vp for a time with feare and affrightnes of that which was expected, would breake foorth and issue out all againe vpon this

occasion,

occasion, to giue a chearefull welcome, and comfortable gratulation of that, wherein they could not but take singular contentment, and much pleasure and delight in; yea, so would this sudden and rare ioy, occasioned by this vnlooked for and vnexpected change, rauish his conceit, and astonish his heart, as all would bee turned into nothing, but much wonder and admiration; then would he after a little recouering of himselfe out of that amazednesse and astonishment, wherewith Nature it selfe before seemed to be benummed, and after a sort dazeled, bee ready to exult and leape for ioy; euen clap his hands for gladnesse, and sing for very ioy of heart: then would he perceiue what loue his Father did beare him, and what care he had of him, wondring at such a kindnes as herein should be shewed vnto him. His feare and trembling did not so much distract him before, as boldnesse and assurance would settle him in peace, and put courage and comfort into his heart now. Hee would see that his feare was causeleſse (he being now in better case then hee was before); for as there was not an enemie neare him to doe him any harme, so they were all his vndoubted friends that were about him, that were ready to stand him in the best stead they could, and to doe him the best good they were able, and should see that hee were in the midst of most sure and vndoubted friends, whom before in his great feare, he doubted to haue been most dangerous and deadly enemies vnto him, that would haue wrought his destruction.

The world a tedious wildernes: Gods seruants walking therein, hardly find any place where to refresh their wearied members. Afflictions like gnats and flies importune them, that they can haue no rest therein.

Much after this manner it is with Gods poore seruants, in the sore trauell of this life which they doe indure, and wearisome pilgrimage they are to passe ouer through this most vncomfortable, and vast roaring wildernesse of this troublesome world, which needes must be gone through, before euer they can be brought to that heauenly Canaan that is aboue; innumerable are the dangers which they lye open vnto, and the hazzards are more then can bee shewed that they may light vpon. If any desire to haue

some particulars named, especially by one that hath had the triall of them in himselfe, there is none can bring in a better reckoning from his owne experience, nor speake more fully of this thing, then that most blessed Apostle *Paul* himselfe hath already done, in that rehearsall he hath made, writing to the Corinthians of the sundry and manifold afflictions and tribulations, that had befallen him after his conuersion; who comparing himselfe with the other false Apostles, saith, that *he was in labours more abundant, in stripes aboue measure, in prison more plenteously, in*
2. Cor. 11. 23. 24. 25. 26. 27. *death often; of the Iewes fiue times he receiued fortie stripes sane one, hee was thrice beaten with rods, hee was stoned, hee suffered thrice shipwracke, night and day he was in the deepe sea: in iourneying he was often in perils of water, in perils of robbers, in perils of his owne Nation, in perils among the Gentiles, in perils in the Citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren: in wearinesse and painefulnesse, in watchings often, in cold and nakednesse*, besides other daily incumbrances which he there doth speak on. These and the like things thus incident to Gods best seruants, makes them in their passage through this
Psal. 84. 6. world, to goe as through a valley of teares; and brings
Psal. 23. 4. them sometimes to walke, as in the valley of the shaddow of death, where nothing can be looked for but vtter miscarrying; so great are the distresses of Gods children in this life, their troubles so many, and those so dangerous
2. Cor. 1. 8. 9. too sometimes, as they are euen brought with the Apostle, to receiue in themselues the very sentence of death, as thinking they shall neuer be able to shift with them, nor
Psal. 77. 10. escape with life; but crie out with the Psalmist, *This will be my vndoing*, or *my death*. The endlesse pursuit of *Dauid* by *Saul*, who hunted him as a *Patridge in the mountaine*, and persecuted him as a *Flea*; made *Dauid* at the length to grow heartlesse, to faint, and to quaile so much, as he was neare giuing ouer his hope, and to say (in his great weakenesse and much feare and doubt that he was in), *One day or other I shall surely fall into his hands*. Yea, Gods seruants

are sometimes so beset, so inuironed and compassed about with innumerable troubles, and most dangerous on euerie side, as they are brought to the like passe as *Dauid* was brought vnto, when he cried out, that his *heart was pained within* him, and the *terrors of death were fallen vpon* him, Psal. 55. 4. 5. 6. 7. 8. fearefulnesse and trembling doe then come vpon them, and a horrible feare doth ouerwhelme them; then are they ready to crie out and say with him, *Oh that I had wings like a Doue! then would I flee away, and be at rest; behold, I would take my flight farre off, and lodge in the wildernesse, I would hasten my escape from the windie storme and tempest.* So neare are they sometimes brought to the very iawes of death, that after a sort it euen breatheth vpon them, and they in as great straits, and brought to as soare exigents, and as narrow pinches, as were the poore Israelites; who departing out of Egypt to find better liberty in another land, vnto which God promised to bring them, before euer they could get themselues clearely gone, and rid away out of the Egyptian Countrie, had such a farewell giuen them, when they were euen vpon the point of parting out of that land, as brought then greater distresse, and more feare vpon them, then euer they were in before; and caused them to haue lesse hope of their liues, then when they were in Egypt vnder the soarest bondage, and pressed with the heauiest burdens, which *Pharaoh* with all his crueltie had willed to be imposed vpon them: For marching as with a double pace from *Etham*, towards the valley of *Pihahiroth*, they were forced to sit downe (as not seeing how they could goe any further) betweene two ledges of Mountaines adioyning to the red sea; and so being come to the brinke and wash of the sea, the Egyptians getting sight of them, and they of the Egyptians, then was the time of *Iacobs* trouble, and the greatest pinch Ier. 30. 7. of their hardest trouble; for the sea was now before them, the Mountaines on either side of them, and their fierce and furious enemies at their backs pursuing of thē, so as there was no hope left of euer escaping; for though they did

all they could to flee before the Egyptians, yet death seemed to come running after them in *Pharaohs* chariots: this made them to murmure against *Moses*, and to crie out for feare, becauſe of the preſent danger. According
Pſal. 40. 11. 12. as it is vſuall with Gods ſeruants, when they are in ſoare affliction, and in heauy diſtreſſe, then doe their hearts begin to faint within them, and their hope to quaile; howbeit if they would but hold their peace a while, and labour
1. Iohn 4. 18. to throw out that feare that hath ſuch painefulneſſe in it, poſſeſſing their ſoules with patience: if they would but
Exod. 14. 13. 14 ſtand ſtill (as *Moſes* willed the Iſraelites to doe), and behold the ſaluation of the Lord, waiting for the happy iſſue that the Lord would make for them out of all their greateſt diſtreſſe, then ſhould they well perceiue and find,
Gen. 22. 14. that the Lord would be ſeene of them, as he was of *Abraham* in the mount, though not in the way to it, yet in the very mount when it is come to the extremitie, and to a pinch indeed: then will hee ſhew himſelfe a helpe at hand readie to be found, and make a ſweete and comfortable deliuerance for his ſeruants ſo hardly beſtead: yea, they ſhould not onely perceiue, and ſee the ſtrange and marueilous manner of the Lords working (who in doing of another worke, knoweth how to bring his owne work to be perfected), and not alone come to find their deliuerances happily wrought out by him, to be ſo famous and ſo notable, as they will deſerue to be acknowledged by a
Exod. 15. 1. moſt triumphant ſong in the end, as was that of *Iſraels* carrying through the red ſea: but experience would alſo ſhew them, that their greateſt feares would make vp their chiefeſt comforts, and the moſt dreadfull dangers they were brought vnto, become meanes of their ſafeſt ſecuritie, and beſt aſſurance at the laſt: witneſſe both the horrible feare that came vpon the people of Iſrael, which was like to ouerwhelme them, when they were at the brinke of the red ſea, their enemies being at their heeles in their hot purſuit after them, and the ioy and gladneſſe, yea, triumphant ioy wherewith they were cheared and comforted,

ted, yea, made to exult with reioycing, when once they saw all dangers to be escaped, and themselues (not one of them being missing among them), brought all safe to the shoare, and on the other side; then did they sing for ioy of heart, yea, triumphantly reioyce and sing with timbrels and dances, and at the length they found, that those things which before bred, & brought greatest feare vpon them, serued now but to make them farre more secure, then either they euer were, or in any likelyhood euer could haue been, if this had not happened, which now was done. True it is, that when their mercilesse enemies the Egyptians (who had so tiranously oppressed them in the house of bondage) were now come with bloody minds, to make a full end of their tyrannie, and to perfect their cruelty vpon them, in their vtter and last destruction, and were now come within sight of the Israelites, it is not otherwise to be thought, but the nearer they perceiued them to be vnto them, the greater was their feare of them: but see how all this was ordered by the Lord to make them farre more secure. The purpose of the Lord doubtlesse was with his owne hand, to doe execution vpon the enemies of his people, and to take full vengeance vpon the Egyptians, vpon *Pharaoh* and all his host, in destroying them at once for the cursed cruelty, they had exercised towards the Israelites. Now if *Pharaoh* had not followed them at all, but had let them depart quietly out of his Countrie for the present, yet might they haue afterward been in some doubt and feare, lest for the old grudge hee bare them, he might haue ioyned with other their enemies, and at some other time haue againe set vpon them; or if the Lord (minding to destroy *Pharaoh* and his army), should haue done it at some other time, or in some other place where Israel should not haue seene it, but onely heard the tidings and the newes thereof, the very report might haue much cheared and gladded their hearts indeed, but yet their minds would not so abundantly haue been euerie way satisfied and secured, as when they should see all Exod. 15. 20.

this done in their very presence, they standing by, and beholding the same. The greatnesse therefore of their feare by the neare approaching of their enemies, who were now at their heeles, made but for their greater quiet, safer securitie, and fuller satisfaction, that *those enemies who had troubled them so long, should henceforth neuer trouble them any more*; execution being done vpon them while they did looke on. *Israel seeing with their owne eyes the Egyptians dead vpon the sea banke, not one remaining.* Exod. 14. 28. 30 Beside, the waters which were so deepe and vnfoordable for any armie to passe through, and the swelling and mountanous billowes of the sea, which (as the Psalmist saith) are mighty, and doe rage horribly, might adde to their feare, and make their hearts more to faile and to faint within them: for what could they otherwise expect then (if they should venture that way) to be quite swallowed of the deepe: but that which they feared would haue been for their destruction, they found by Gods prouidence so ordered for their good, as it became vnto them a sure and safe protection: for the flouds stood still as an heape, the depths congealed together in the heart of the sea, and stood about Gods people *as walles of defence for them on their right hand, and on their left*; so as all things here wrought now together for their good, euen that which they most feared would haue hurt them, did now best of all helpe them: the raging sea laying downe her proud waues, and making way for the entertaining of them, became now as a sanctuarie vnto them, and as a City of refuge for them, that flying vnto it, they might be preserued from the hand of the reuenger, that so hotly did pursue and follow after them; their *sorrowes* brought them *solace*; their deepest dangers gaue them best safety, and most sure defence, they being in the depth and bottome of the sea, were walled about as with strong bulwarks, and kept safe as in a Castle, that no power of the enemie could preuaile against them; yea their very enemies themselues, who so fast followed after

after them, did (though against their will) serue to helpe them forward in their way, and to further them on to make more speed, that the sooner they might be set out of all danger, and brought where they should need to feare them no more. Neuer could any be more distressed nor put to a greater plunge, then were these poore *Israelites* at this time: but though all was fearfull to them for a season, yet nothing (we see) proued hurtfull vnto them in the end: the troubles which now came vpon them, were not sent nor appointed of God to trouble them further, but to put an end to the troubles they had endured before, and to bring them rest from the hands of their hatefull enemies, that otherwise would neuer haue rested from their despitefull vexations, their deepest dangers became their best defenders; the waters standing about them, as walles and Castles doe about Cities defenced, which no enemie can possibly scale or euer breake downe. If therefore when the case of Gods children is as was the state of the Israelites now, as it was with *Dauid*, when he complained *that the sorrowes of death had compassed him, and the flouds of wickednesse did make him most afraid: when the snares of death did ourtake him, and the griefes of the graue did so catch hold vpon him, as hee could find nothing but trouble and sorrow:* If in the multitude of these troubles so rushing vpon them at once, they would but pauze and take breath a while; and as *Moses* willed the Israelites, *stand still and not feare, but see and looke for the saluation of the Lord* (who hauing promised to deliuer his seruants, speaketh in righteousnesse, and is mighty to saue), they should find the issue would be with them as was both with the Israelites then, and with *Dauid* afterward; who acknowledged thus vnto the Lord, that *when I said my foot slideth, thy mercy, O Lord, stayed mee vp; in the multitude of my thoughts thy comforts haue reioyced my soule.* Yea, if their troubles themselues had but language to talke with them, and tongues put into their heads to declare to them in words, what by proofe shall be-

Psal. 18. 4. 5.

Psal. 116. 3.

Isa. 63. 1.

Psal. 94. 18. 19.

be found at the last they will doe to them in deedes; in stead of dismaying them, they would abundantly satisfie and content them, ease and quiet their minds; yea much cheere, reioyce, and make glad their heauie hearts with letting them know what a benefit they should receiue by their comming vnto them, and how much good they all would doe vnto them, before they would euer leaue them, or part from them any more: for though the troubles were neuer so many, yet all of them would begin one after another, to speake comfortably vnto them, letting them know they are come as friends to helpe them, and not as enemies whom they need to be afraid of, for any manner of way harming or hurting of them. Troubles indeed in their vizards, are fearfull to Gods children, and terrible to looke vpon, but in their true faces when those vizards are pulled off, and the true end and plaine meaning of their comming is once discouered and made knowne according to Gods gracious purpose in sending them to his best beloued children, then doe they appeare amiable, and are found louely to looke vpon, then will they be thought worthy the welcoming of them, and of finding a cheerfull and friendly kind of entertainment to be giuen vnto them: for so witnesseth the Apostle *Iames*, who plainly affirmeth there is cause why Christians should *account it all ioy when they fall into diuers tentations*; for then they are happened among their friends, and fallen into the company and hands of such as are their well-willers, that will all of them worke together (each one doing his part) to doe them good. When they see many troubles to be before them, if they had eyes opened to see them vnmasked, and were able rightly and wisely to iudge and discerne of them for the present (according to that which they will shew and proue themselues to be vnto them in the end after due triall be once taken and made thereof) they would be as much comforted in the beholding of them, and seeing the neerly to approch vnto them as was *Iacob* who flying

Iam. 1. 2.

from

from his vnkind and churlish father in lay *Laban*, standing also in no lesse feare in meeting of his most cruell and currish brother *Esau*, that threatned his death, when in the middest of all these dangers the *Angels* of God met him in the way for his comfort, whom when hee saw he said of them, that *they were Gods host which God had sent vnto him, calling the name of that place Mahanaim*, that is, *two hosts*: euen two that were now ioyned together, his owne, and that *campe royall* from heauen, for the better safe guarding of him. Gen. 32. 1. 2. For so are these Gods messengers, that goe forth at his bidding, and they goe to no other but to whom he doth send them; neither doe they otherwise demeane themselues where they become, then according as they haue direction giuen vnto them, and their appointment from him. They are sometimes sent out against Gods enemies, and othewhiles (when need doth so require) they are most imployed about his friends, and about his deare children whom hee loueth best: but as the persons are much differing to whom now and then they are thus sent; so is not the end of their sending to either of them the same, neither the manner of their working found to be alike with them, after they be once come, but as cleane contrary, a carrying of the matter in their dealings with the one and the other, as was appointed by the Lord to bee vsed by the *sixe men whom Ezechiel saw in a vision to be sent out into the City, to kill and slay the sinners that were in Ierusalem, euery man hauing a slaughter-weapon in his hand.* Ezech. 9. 2. 3. 4. 5. 6. 7. Among whom order was first taken for the preseruing of the *faithfull, that they might be marked out to be knowne from the rest*, charge being giuen that none of them should come neere any man vpon whom the *marke* might be seene; but as for all the other, their commission was large *to goe through the City and slay vtterly to destruction, the old and the young, not letting their eye spare nor haue any pitie, but to fill the courts of Gods house with their slaine.* When troubles come vpon the wicked, when afflictions, calamities, and wofull di-

stresses

streſſes are ſent out to take hold vpon vngodly perſons, who goe on with a high hand to prouoke God by their ſinnes, then are they muſtered as the hoaſt of God, and as his leuied ſouldiers and ſtrong warriours that are ſent forth to fight Gods battels, and to bee reuenged of his enemies; then haue they ſlaughter-weapons put into their hands, and their commiſſion is made large to kill and ſlay freely, without ſparing any, or ſhewing any pity. But when they are ſent to the godly (as they are ſent to none more, and ſcarce to any ſo often, in ſo much as for any to be without chaſtiſement, whereof all are partakers, were to carrie the brand of a baſtard, and of one that were not the Sonne of God), then haue they their ſlaughter-weapons taken from them. Then muſt all troubles vnarme themſelues, and lay downe their venomed weapons with which they are found ſo much to hurt others: for Chriſt vpon the Croſſe vnarmed them to his, the venome of all croſſes and troubles being taken out of them by his ſufferings vpon the Croſſe. And being thus ſent out, they are not ſent forth without their limitation, what to doe, how farre to goe, when to ſtay, and where they muſt goe no further, and meddle no more. The diuell was not more limited nor preſcribed by the Lord how farre to goe, and where to ſtay in his dealing againſt *Iob, to ſee that his life might no way be touched*, then theſe are reſtrained from doing the leaſt harme to ſuch as loue God: nay contrarily, their whole employment for which they are ſent forth, and about which they are ſet a worke, is, that they doe neither more nor leſſe ſaue that which may be good vnto ſuch; and that they doe all worke together to worke them good in the end: whileſt Gods ſeruants being through their troubles, iudged of the Lord, and ſo bettered by them, might (like thoſe that were marked in Ieruſalem, to the end they ſhould bee ſpared, when others were to bee deſtroyed), by *their chaſtiſements* in like manner *be marked of the Lord as thoſe whome he loueth, and whom of very faithfulneſſe, he cauſeth to bee troubled*

The ſea is found oftner without wind and tempeſt, then the liues of Gods ſeruants without troubles and afflictions. Heb. 12.8.

Iob 2. 6.

Heb. 12. 6.

troubled, to the end (as the Apostle sheweth) they might not be condemned with the world. Neuer was *Dauid* more carefull for the saiuing of the life, nor for the good vsage of his vnnaturall and rebellious sonne *Absalom*, when he sent forth his Captaines with the hoast and armie of the people, to fight his battels against those rebels, in giuing them charge to *deale gently for his sake with the young man, euen with his sonne Absalom*: then the Lord is found carefull of the safety of all that doe belong to him, to giue charge to the whole host and armies of sorrowes when they are sent out and doe goe forth into the world (though there were hundreds and thousands of them, that whatsoeuer they doe to others, yet they euer take heed they vse well Gods seruants: neither is this charge at any time neglected, nor any found that euer durst (with *Ioab*) be so bold as aduenture to transgresse Gods gracious commandement and appointment herein. How excellent then, how blessed and how happie is the state of all Gods seruants, that liuing in the world, are yet such priuiledged men, as no manner of euill (how greatly soeuer it may preuaile against others) can yet euer hurt them; but that which is others bane, becommeth a blessing vnto them; and the sorest iudgements that are found to be heauie plagues where they light vpon others, are become so altered vnto them, they bearing the same, that (as if their nature were wholly changed) they then (of iudgements) are made mercies vnto them. A skilful and learned Chymist, can by his art maruellously change the nature of things; and by separation of visible elements, draw helpfull medecines out of hurtfull and ranke poysons; but all the changes that they can make, come not neare to this change; and the greatest excellency of their skill in working things, otherwise strange in nature, is infinitely beneath, and commeth short of the glorious workmanship which is shewed forth to bee done and wrought by the Lord (who is said to be he *that worketh wonders alone*) in that worke of grace whereby men are so

Psal. 119. 75. 1. Cor. 11. 32.

2. Sam. 18. 15.

so altered and changed by him, as they are made *new creatures*, and *all things are made new* (after a sort) *vnto them*. There is a conceit of the Philosophers stone, that it should haue such a vertue in it, as to turne into gold that which it should touch: it were doubtlesse a most precious stone, if this could euer be found to bee so done indeed. But so wonderfull and strange is the alteration and change that is made in Gods children, when they are once made new creatures by him, so are they then become precious, and made of such mettall, when as (their nature being changed) *they are now made partakers of the diuine nature of God*, as that whatsoeuer then toucheth thē and commeth at them, though it were euill before, doth then become good vnto them. Troubles may come vpon Gods children, afflictions may befall them, and the like outward calamities as are seene to happen vnto other men; but yet in a farre differing manner, they are altered and ordered, they are blessed and sanctified, and otherwaies made good vnto them, then they are found to bee vnto any other sort of men: for there is nothing that euer befalleth to Gods children, which commeth not in mercy, and through mercy vnto them: the reason of it is, *because Gods mercies doe compasse them about on euery side*. Now we know that when a place is surrounded with a strong wall on euery part, or compassed about with a moat on euery side, there is nothing can come at that place, but of necessity it must come by, and through that which compasseth it. Euery child of God is as a man standing in a center, hauing a circumference of mercy circling him about on euery side, so as nothing can come to the true child of God, but from, or through mercy; and that in such manner, as it shall relish and taste of mercy, and become mercy vnto him, before euer it come at him. Yea, *so are all the wayes of God mercy and truth, to all such as feare him*, as he neuer setteth foot, nor treadeth step out of this path, he neuer doth any thing but *in all mercy to his children*; not onely then when hee *ladeth*

2. Cor. 5. 17.

2. Pet. 1. 4.

Psal. 32. 10.

Psal. 25. 10.

Psal. 68. 19.

them

them with his benefits, and rich blessings bestowed vpon them, but as well when he doth *humble them vnder the hardest pressures, and weights of the heauiest iudgements* that he layeth vpon them, because it is in all loue and faithfulnesse that he causeth them so to be troubled. Whence it is, that when Gods mercy in a fauour and blessing bestowed, being once abused, and his grace being turned into wantonnesse, would become a plague and iudgement, if it should so be contained; then is it Gods greater mercy to take that mercy, that fauour and blessing away, and to bring on some iudgement for the remedying of that abuse; and in that case mercy being so remoued, iudgement it selfe is made mercy vnto such. Why it should be thus, the reason is, for that *God hath made his children to bee vessels of his mercy,* as others are *made vessels of his wrath.* Rom. 9. 22, 23. Now we know, none (but those that ouerseene in that they doe) will put contrary liquors into contrary vessels; as poyson, where they should put their potion; or new and sweet wine, into mustie and old vessels; as neither will they put sowre vineger into their bottles of *Rose of solace*: but the Lord is neuer thus ouerseene, to powre in wrath into those chosen and elect vessels of his, which he hath set apart for to be onely vessels of mercy; neither on the other side, to lauish out his sauing mercies vpon castaway reprobates, that are vessels appointed to bee filled with nothing but wrath and vengeance. If then there is nothing euer done to Gods seruants, which is not done in much mercy at all times; if iudgement it selfe is made mercy vnto them; if whatsoeuer toucheth them, is turned into a blessing vnto them; if when they are in trouble, God doth it in all faithfulnesse, causing them to bee so troubled, to the end their troubles might doe them good; if when they are iudged, *they are chastened of the Lord, to the end they might not be condemned with the world:* what should let, but that as they are at peace with God by being iustified by faith, so they should reioyce euen in their tribulations also? Yea (as Saint *James* willeth)

willeth) *count it all ioy when they fall* (not into some few, but) *into great varieties and multitudes of them?* Which if any shall be so farre from doing, as they shall rather *despise the chastening of the Lord*, contrary to the counsell giuen by the holy Ghost, they shall but (as the Prophet *Ionah* speaketh) *forsake their owne mercy.*

Heb. 12. 5.

Ionah 2. 8.

Chap. XXV.

The difference of ioy in the last dimension, or the longitude thereof; and how the ioy of sound beleeuers is permanent, and inducing the ioy of hypocrites transitorie and fained.

THe fourth and last dimension, wherein the ioy of true beleeuers, and of such as are but hollow and vnsound in the faith, may appeare farre to differ betweene themselues, is in respect of the longitude and length of time, for the continuance and enduring thereof. The one is transitorie and fading: which (according to the vnsoundnesse of them that haue it) will not last long, but is momentany, and of short abiding *like a morning cloud, and as the early dew, which when the Sunne ariseth, passeth soone away; the triumphing of the wicked is short, and the ioy of the hypocrite is but for a moment* (as speaketh *Zophar* the *Naamathite*) but the other is lasting comfort and termelesse ioy, which will endure as long as the daies of heauen, and is so firmely fixed and deeply rooted in the heart of him that is sound in the faith, as it is found able to endure the skorchingst heate, and most feruent Sun-shine of the hottest persecution, without any withering.

Hos. 13. 3.

Iob 20. 5.

Ioy of hypocrites but short.

The ioyings of hypocrites, the chearing and lightning of their hearts, are but as the flashes of lightning in a darke night; which though they may bring some light for a time,

time, yet the darkenesse is doubled afterward; *the candle of the wicked* (saith *Salomon*) *shall soone be put out*; yea, *their Sunne goeth downe ouer them, euen at noone, and the Lord will darken their earth in the cleare day*: their ioy is but as their hope is, which is as soone blowne away, as is the flower of a dried thistle. There are none that seeme to haue greater forwardnesse, greater delight and ioy in good things for a time, then haue temporary beleeuers. Our Sauiour Christ compareth *them to the seed that is sowne in stonie ground, which vseth to come vp hastily*, as soone and sooner then other, and to shew as greene and goodly for a time, but yet wanting depth of earth, neuer commeth to perfection, but is *quickly withered*, and soone commeth to nothing againe: their delight and ioy in the best things is not constant, they may delight and ioy in one Sermon, and loath the next they heare againe; they may with *Herod, reuerence Iohn Baptist, to day heare gladly his preaching*, and feele some ioy at the Sermon, and yet to morrow doe as bad as he did, who added that to all his other euils, that *he put Iohn into prison*, out of which there was no bailing of him, till he had paid his head for a ransome. Yea, their ioy is so deceitfull, so false and dureleſſe as it will not last long in any thing, they may bee as pleasant and iocund for a time, as was *Agag*, when hee said, *the feare of death was gone*, and then in a moment and turne of the hand, feele nothing but the bitternes of death and vnauoideable sorrowes vpon them, and then their hearts like *Nabals* will soone die away in them, and become as heauy as a stone. The light of their ioy is soone put out in darkenesse, and all the shining thereof ouercast of the sudden with some sad remembrance, or but the heare-say of a danger, *the light of the wicked shall be quenched, and the sparke of their fier shall not shine*; their ioy being but as the shining of some great light, when it is ready to goe out, which may shine with a great (though not with a long) blaze, and then all of the sudden ere one bee aware, it is quite extinguished, and seene to goe out a-

Prou. 13. 8. Amos 8. 9.

Marke 4. 16. 17

Mat. 6. 20.

Luke 3. 20.

Iob 18. 5. 6.

gaine; and then as the candle ſtinketh more, being put out, then if it had neuer been lighted before; ſo they that haue once loued the truth, and had ioy therein; if they leaue ſo to doe, or loath it afterward; if they wilfully reiect it, and *turne away againe from the holy commandement, they are then liable to greater iudgement*, and become more odious both to God and man, then if they had neuer knowne and embraced the ſame. Who was hotter in zeale then *Iehu* for a time? what delight and contentment tooke he in that he did? how was he conceited for it, and prided himſelfe therein, in ſo much as he called in others to come and ſee, and *behold what zeale he had for the Lord?* and yet he was but an hypocrite, this was not ſound, neither laſted it in him. *Iudas* ſeemed to begin well, and made a ſhew of leauing all, as well as did the reſt, to follow Chriſt: but he was a foule hypocrite, he held not out as he ſeemed to begin; wofull was his end, he being one of the twelue, to whom *power was giuen againſt vncleane ſpirits, to heale all manner of ſickneſſes and diſeaſes*, being ſent forth as well as the reſt to vſe this power; it is like hee had great ioy as well as the reſt, in ſeeing ſuch things to be effected by him (according as it is ſaid, that the Diſciples whom Chriſt ſent forth, *returned againe with great ioy, becauſe the diuels were ſubiect vnto them*): but this ioy did not laſt long in *Iudas*, but was changed into a moſt deſperate ſorrow, wofull and fearefull was his end. *Alexander* the Copper-ſmith was thought a while to haue ioined with *Paul*, and (as ſome think) to haue *ſuffered* in his caſe, & to haue bin neare vnto martyrdome: but he ſoone fell from the faith, and loſt al the loue, the ioy and delight that he had in the truth, *making ſhipwrack of al*, ſo as the Apoſtle deliuered him vp vnto Satan, and doubted not directly to pray againſt him. *Saul* while things went to his mind, was content for a time to aduance Gods religiõ, he was turned Prophet on the ſudden, the people with much wondring ſaying one to another, *is Saul alſo among the Prophets?* he ſerued God with the people, *offering peace offerings*,

2. Pet. 2. 21.

2. King. 10. 16.

Mat. 10. 8.

Luke 10. 17.

Acts 19. 33.

1. Tim. 1. 19. 20.

1. Sam. 10. 11.

1. Sam. 11. 15.

ferings, and had great ioy in so doing, he was so hot vpon Gods seruice, as he was impatient of tarrying till *Samuel might come to offer the sacrifice*, and therefore fell to offer it himselfe; for he thought *the time long* (as himselfe said) *till he had made his supplication to the Lord:* but he was a foule hypocrite, his ioy and his zeale they continued not, his end was fearefull. Flitting spirits be neuer good, and this warbling and quauering musicke of ioy that is thus but by fits, brings neuer such steady comfort, as may bee reckoned vpon, will stay long with a man. If men seeme neuer so to ioy in good things, to affect godlinesse for a time, if they be not constant, they may goe to hell for their paines in the end. Great ioy if it be but onely for a time, good motions and fits of *zeale* that will not last long, are not so much to be reioyced in while they are had, as the losse of them is to be lamented when they are so lost, as they can no more bee found nor perceiued to be in them that had them. If there be a *terrible* sight in any thing to be seene, it is in this, that a man was *good*, but now hee is become *naught:* he had delight and comfort in well-doing, but now he hath none: he had zeale and forwardnes, but now he is luke-warme; hee was aliue and quicke to good workes, but now he is dull and dead-hearted, and that way become as lumpish and heauy as a stone: he seemed to heare the Word with much gladnesse, and to haue had great ioy for a season; but now there is no such thing to be found remaining with him, but all is vanished and quite gone, all is withered away and brought to nothing; that being found verified vpon him which our Sauiour hath threatned, that *as to him that hath shall still be giuen to haue more, so from him that hath not, shall be taken away*, euen that which both to himselfe and to others he *seemed* otherwise to haue had before.

1. Sam. 13. 10, 12.

Apoc. 2. 4. & 3. 1.

Matth. 25. 29.

On the other side, true beleeuers haue *ioy and peace in beleeuing*, their *ioy is sound and lasting:* and as their faith is sure which neuer will faile them, so are their comforts and ioyes steadfast, solide, and vnconquerable, such as are able

Rom. 15. 13. *True ioy is lasting.*

to cheare vp a mans heart in greatest distresses, and make him strong to endure by a firme and most settled resolution, against all manner of opposition, and whatsoeuer thing may happen; yea, so liuely and effectuall is the sense and feeling of their ioy, as it is able to carry their hearts after a sort out of their bodies, and to lift them vp, euen to the very heauens. Their ioy is permanent and enduring, & their comforts *are like a spring of water, whose waters faile not*, for *riuers of waters of life flow out of their bellies*, so as they neuer can be wholly drie againe; *the ioy of the Lord, which* (as *Ezra* told the people) *was their strength, is said to be euerlasting ioy*; the Lord promising his people, *that euerlasting ioy shall be vpon their heads*; they are promised *to haue ioy and gladnesse, and sorrow, and mourning shall flie away*; *Vnto the righteous doth light arise in darkenesse*, but such light as is not like to flashes of lightning in a darke night, which tarrieth but a moment, and then doubleth the darkenesse when it is out againe, but their light is as *the breakings forth of the light of the morning*, or as the *light of the Sunne when it breaketh out of a cloud, and shineth forth in his greatest strength*, whereby al darknes is dispelled, and driuen quite away. And if comparison be made, the light of the Moone to them, is far aboue that, which the light of the Sun is to others, and *the light of their Sun is found to be seuenfold*, and *like the light of seuen dayes, in the day that the Lord doth bind vp the breach of his people, & heale the stroke of their wound* (as saith the Prophet). The ioy ỳ these haue, and light of comfort arising to them, is not like to the light of those whom *Iude* calleth *wandring starres*, to whom is *reserued the blacknes of darkenesse for euer*; for the Lord is the creator of their ioy, and hee giueth to them the light of their comfort, so as their sunne shall neuer go downe, neither shall their Moone be hidden from them, *for the Lord will be their euerlasting light, and their God, their glorie*. The Lord dealeth with them as he dealt with his people in old time, when he brought them out of Egypt, and *went before them in a pillar of a cloud by day to*

Isai. 58. 11.
Iohn 7. 38.
Nehem. 8. 10.
Isai. 35. 10.
Psal. 112. 4.
Isai. 42. 16.
Isai. 58. 8.
Isai. 30. 26.
Iude 13.
Isai. 60. 19. 20.

leade

leade them the way, and in a pillar of fire by night to be guide vnto them of that vnknowne iourney, that they might goe both by day and by night, *neither taking away the pillar of the cloud by day, nor the pillar of fire by night from before his people.* Christ who did this for his people then, doth no lesse for his Church at this day, and is no lesse present with his faithfull ones now, then hee was with those Fathers then at that time. And therefore *Isaiah* prophecying of the times of Christ, among other blessings reckoned, remembreth this, *that God will create vpon euery place of mount Zion and the assemblies therof a cloud, that it may be a couering and shadow in the day from the heate, and the shining of a flaming fire by night, that vpon all the glorie* (that is, vpon the Church and companie of the faithfull who are so called) *may be a defence, and that by day and by night they might haue comfort, which comforts shall no more be taken away from his seruants.* Now then was this shadow of the cloud by day, or the shining of the pillar of fire by night, taken from the Israelites after they were gone out of Egypt? True it is, the ioy of Gods seruants sometimes, may through their owne default be ecclipsed from them, as we perceiue to be sometimes to be the very light of the Sunne, but howsoeuer the Sunne may be ecclipsed for a time, yet wee see that it is soone recouered againe: so it is with the ioy of Gods seruants; howsoeuer for a time it may bee interrupted, and they may seeme to be in heauinesse for a season (neede so requiring) yet neuer can it wholly be lost from them, nor finally faile them for altogether, but so is it found in the end to be restored againe with aduantage vnto them, as that for their single sorrowes, they haue double ioyes giuen them; yea such ioyes as *Peter* calleth *ioyes vnspeakable and glorious*, at what time *they shall see cause to reioyce in their portion.* They may by their sinning against the Lord, and by the prouoking of his anger against them, haue the feeling of this ioy kept from them for a long time, and their desired comforts so long withholden,

Exod. 13. 21. 22.

Isai. 4. 5. 6. Psal. 105. 39. *It is said he spread out the cloud for a couering to his people, as though he had held a couering ouer their head. Thus doth God to this day spread ouer the wings of his gracious and mightie protection ouer all his faithfull, that they may rest safe vnder the shadow of the almighty. On the other side, when he leaueth of them, it is said, their shadow is departed from them.* Numb. 14. 9. *Ioy ecclipsed.* 1. Pet. 1. 8. Isai. 61. 7.

den, as may make their hearts to feare and to faint within them: but as the Prophet *Habakuk* counselleth and giueth direction, *though it tarrie a little, yet let them waite* and hope vndoubtedly to finde it againe, for certainly in the end it will come and it will not stay long; and then *the desire once so accomplished, will much more delight their soule*, and though they haue tarried for it long, yet that will be verified vpon them at the last, that *the patient abiding of the righteous will proue gladnes in the end.* Though then the ioy of the faithfull may not be felt for a time, yet is there no feare but it will be found againe afterward, for their ioy is such ioy as is euerlasting, in respect of the grounds therof, and which being giuen the by Christ, according to the promise he hath made, *none shall for euer be able to take it from them any more.* The sun-shine of Gods fauour may for a while be hidden out of their sight, but then as the Lord himselfe hath promised, that *though for a moment in his anger he hides his face, yet with euerlasting mercie hee will haue compassion on them againe, and turne their shadow of death into a most bright and cheerfull morning.*

Hab. 2.3.

Prou. 13.12.19.

Prou. 10.28.

Ioh. 16.22.

Isai. 54.7.8.

Amos 5.8.

The ioy of a temporarie beleeuer, how great soeuer it may seeme to be for a season, yet (as the seede sowne in stony ground) it cannot be kept from *withering in the scorching heate of hot persecution*, because it wanteth *depth of earth and good ground to roote it on*, as not being grounded either vpon any stable assurance of Gods vndoubted loue and rich mercy vnto him, or vpon any good stedfastnes of his own loue to God back againe in thankfulnes for the same: as who for that loue of God wherewith he seeth God to haue first loued him in Christ Iesus, should bee made so farre to forget himselfe and to prize Gods glorie, as for Gods cause to be found willing to carrie his owne life in his hand, and to hazard the exposing of himselfe to any danger that may happen; but rather raised and being grounded vpon some *worldly, some selfe and by-respects*, which failing, and not falling

Mark. 4.17.

Temporary ioy withers.

out

ous according to his owne reckoning and expectation, then is his ioy also gone, and he as much altered, as if hee had neuer been the man. The ioy of an hypocrite vanisheth quite away and commeth to nothing in time of tribulation. How triumphing soeuer he was found to be before in his great reioycing, yet when persecution and fierie triall doth come, he groweth then to be most heartlesse and crest fallen of the sudden, whosoeuer dare shew himselfe in presence: then he will be sure to play least in sight at that time. And no marueile though an hypocrite bee but a coward, for what hath hee to trust vnto that might make him bold, in whom nothing is found and right as it should be, who hath nothing but shewes in stead of substance? And who will marueile if such a one being false to God, though (his heart deceiuing him) hee proue false to himselfe also? and if wanting such faith as is only able to giue him the victorie, he be ouercome of feare that causeth him dastardly to flie the field, and turning his backe vpon his enemies, to runne the countrey. Such kinde of persons (whose faith doth so faile them, and whose hope is vnsound) in the time of trouble and aduersitie, are like a man that is in the wilde sea in time of a storme, without anchor or cable, without mast or saile, or any tackling to make shift with and helpe himselfe by, who hauing no meanes left vnto him to vse for his succour and reliefe in time of such distresse, as one dispoiled of all things but the expectation of death only, what else can he looke for but to perish in that storme, without all hope of any possible escaping? These kinde of persons as they are left faithlesse, so are they made hopelesse, when they see their case to be thus helplesse, and therefore ruine and vtter confusion must needes be their last end.

But the ioy of a true beleeuer, as it hath better rooting and is grounded vpon a better foundation, whence it springeth vp and taketh the beginning, so is it of a more sure and fast abiding, standing vnmoued, what time the *True ioy lasteth.*

other is not onely ſhaken and wholly caſt downe: and then flouriſhing and ſeene ſtill to grow greene, when the other (not being able to abide the heate of perſecution) becommeth ſo ſulged and blaſted, and ſo withered away, as it wholly fadeth, and in the end is quite brought to nothing. The ioy of a true beleeuer ariſeth and groweth out of faith which is vnfained, whereof Chriſt is the author and the finiſher, and the holy Ghoſt is the worker and the framer of this bleſſed worke, planting faith in the good ground of an honeſt heart, and cauſing this ioy to ſpring out of that flouriſhing plant, as the moſt ſweete and pleaſant fruite thereof: for it is called *the ioy of the holy Ghoſt*, and it is numbred among *the fruits of the ſpirit*. Faith is the ſure ground of this ioy from whence it ſpringeth, while by faith wee are perſwaded of the loue and fauour of God towards vs, in and through Chriſt Ieſus, into whom we being grafted and planted by our beleeuing, doe come ſo to finde our ſelues to haue a moſt happie and ioyfull being in him; which cauſeth vs, not only to haue ſome ioy and reioycing, but *our ioy is made full in him*, for there is no want in Chriſt, but enough to be found for the making of our ioy *full euery way: for the fulnes of the Godhead and of all goodneſſe, is and dwelleth in him*, that *of his fulnes we may receiue*, euen this fulnes of ioy and of ſpirituall and heauenly conſolation, which he himſelfe willeth vs to ſeeke by prayer for to obtaine. And ſo is the heart of the beleeuer filled with this ioy of the holy Ghoſt by Chriſt Ieſus our Sauiour, as it is more then the world (or all the enemies he hath beſides) can doe, to plucke that ioy from him which Chriſt hath once giuen him, or ſo to rifle and rob him of it againe, as it can euer truly be ſaid, he is now wholly emptie who before was full, (according to that which *Naomi* ſpake in the griefe of her heart as touching the change of her eſtate) and he is now diſpoyled of all ioy, and hath all cauſe of reioycing wholly taken from him, that before was ſo abundantly filled and repleniſhed with the ſame. *For light be-*

Viueſcit vulnere virtus.

1. Theſ. 1. 6. Gal. 5. 22.

Ioh. 15. 11.

Coloſſ. 1. 19. Ioh. 1. 16.

Ioh. 16. 24.

Ioh. 16. 22.

Ruth. 1. 21.

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ing sowne for the righteous, and ioy for the vpright in heart, as being the pleasant fruite and rich crop which they are to reape of their sowing to the spirit; that fruit is not like to the summer fruite which will not last, that soone must be spent, but it is lasting fruite that will endure, not alone all the yeere, but all their life time for them to liue vpon, and to cheare their hearts so long as they haue a day to liue vpon earth. And therefore doth the spirit of God call vpon *the righteous to be glad, and all such to reioyce and be ioyfull as be vpright in heart:* they are willed *to reioyce in the Lord alwaies, and againe to reioyce,* yea to *reioyce and triumph for euermore.* Now if all ioy could bee so wholly extinct at any time, as not onely all power should be wholly taken away of bringing it into act for the present, but in like manner all such ground and causes of it remoued, that otherwise might as warrantablie and sufficiently cause it to bee, (though now it is not for the present act in being) as doth the true cause bring foorth the naturall and proper effect: how could this possibly bee done which the spirit of God in these and many the like places of Scripture, doth will and warrant the righteous to doe? The reason why true ioy in Christ being once giuen to the faithfull, can neuer bee afterwards taken from them againe, is, because Gods *gifts* of grace to his children are *without all repentance:* the mercies of God which he giueth to them, are called *the sure and the euerlasting mercies of Dauid,* God hauing promised to *Dauid, that he would not take away his mercies from him and his, as he tooke them away from Saul that was before him.* And this is no more then that which in expresse words our Sauiour Christ did promise to his Disciples before he left them, *that he would come againe vnto them, and their hearts should reioyce, and their ioy should none take from them.* All true beleeuers then to whom God at any time hath giuen to haue true ioy and peace in beleeuing, may with *a ioyfull reuerence, reioycing with feare and trembling before the Lord,* hold fast this

Psal. 97. 11.
Psal. 32. 11.
Phil. 4. 4.
Psal. 5. 11.
Rom. 11. 29.
2. Sam. 7. 15.
Psal. 89. 28. 33. 35.
Ioh. 16. 22.
Psal. 2. 11.

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their ioy: and following the example of that worthy leader in the Lords campe and hoast (euen that blessed Apostle *Paul*) challenge all their enemies to doe their worst herein, and aske *who*, or which of them all *shall bee able to separate them from the loue of God in Christ Iesus*, which alone is the surest ground, and maineſt foundation of all this their ioy and constant reioycing. If *anguish, tribulation, affliction, or persecution* (things which already haue been so much treated on) shall stand out to trie what they can doe hereabout, they are things indeed grieuous to the flesh, and to a worldly minded man, they are as prickes and thornes in the flesh, that will make him restlesse, disquiet his carnall ease and peace in the world; and such may they be, as not onely by feeling of them when they come, but by the feare of them before they light vpon him, not onely take all ioy from him, but strike him dead at the heart; witnesse the example of *Nabal*. But to a true beleeuer, whose faith is vnfained, and who by his faith knoweth himselfe to be certainly iustified, and so set at peace with God, all afflictions that may befall him, can cause no such effect euer to bee seene wrought vpon him, as can wholly and altogether bereaue him of all comfort, and take for euer his ioy from him, howsoeuer for the sudden (by the power and strength of tentation they may somewhat astonish him; yet calling himselfe to better remembrance, hee well perceiueth, and soone commeth to know, that they are but sent of God for the exercising of that precious faith, which once by his grace he hath receiued from him, that now the worth and the value thereof may be the better knowne, and that they are come rather to be triers, then destroyers of his faith, that *the triall thereof being much more precious then gold that perisheth, may cause to him the greater praise, and make more to his honour and glory at the appearing of Christ Iesus*. And therefore by that faith of his, whereby hee findeth himselfe inabled to ouercome the world it selfe, hee feareth not to encounter such afflictions, such tribulati-

Rom. 8. 35.

1. Pet. 1. 7.

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ons and persecutions as he meeteth with in the world, as not onely daring to wrastle with them, but to promise to himselfe the carrying away of the victorie from them, and so finally in the end to ouercome them: yea, in all such things to *looke* with the Apostle, *to be more then a conqueror through him that hath loued him.* These things then cannot wholly extinguish nor destroy the ioy of a true beleeuer, they may better serue to double, then to destroy the ioy of such a man. It is that property which is onely peculiar to the ioy of faith, so to abide in tribulation, as it *maketh him* that is iustified by his faith, and so is at peace with God, *not to be troubled with his troubles*, but to reioyce in tribulation, and to suffer valiantly and patiently; yea cheerfully and ioyfully euery thing that falleth out by God his appointment for his trying. The fishes are not more fresh in the salt sea, then Gods seruants remaine faithfull and comfortable in their afflictions and greatest persecutions: there are no miseduentures can dishearten their wel resolued minds, the Christian resolution of a valorous and stedfast beleeuer, in the cause and quarrell of Christ Iesus, is so stiffened with a magnanimious and manly temper, as nothing can daunt his valiant courage from looking the stoutest & proudest enemie of Christ in the face, for he knoweth his cause to be so good, as he is ready to beare the hazard of the most dangerous aduentures, and feareth not what flesh at all can doe vnto him; for when God hath once spoken peace to his soule, and giuen vnto him the ioy of his saluation; such peace and such ioy vnto him, are as brazen boots to make him runne without feare, through all briers and thornes that are in his way, and through the sharpest pikes themselues of most cruell persecutions. Of the truth of these things we haue whole clouds of Gods witnesses, that the ioy of such as are true beleeuers, and sound in deed in the faith, hath still abidden with them, as well in the time of their greatest triall, as of their most happie and longest continued peace: for such hath been found to haue been the

Rom. 8. 35. 37. 38. 39.

2. Cor. 6. 10. and 8. 2. 1. Thes. 1. 6.

If there were as many diuels in Wormes, as there are tiles on their houses; I will among them saith Luther. Psal. 56. 4.

the ioy of Gods seruants, as in their greatest troubles it hath caused them to find comfort, yea and ease vpon the very racke it selfe: some haue been so refreshed in the fier, as if they had been laid vpon the bed of sweet roses, when they were but frying among the faggots: many haue been seene to haue looked on deaths face with good assurance, and to haue stood vpright in the middest of all other ruines that haue happened on euery side; and so haue the holy Martyrs been rauished with ioy in their greatest sufferings, as they haue not onely patiently endured them, but most cheerfully and ioyfully embraced them, kissing the stake to which they were bound, rewarding the executioner that should put thē to death; clapping their hands in the flame while they were a burning, and that with as great triumph and kind of heauenly reioycing, as the victorious souldier (after his valour hath been shewed in the field) commeth at length to be made a knight: or as doth a king when he entreth vpon his kingdome, and goeth to be crowned with such pompe and solemnity, as may beseeme his kingly dignity. They were comforted of the Lord with such inward ioy, as some writing to their friends professed they were neuer so merrie in all their liues before: some leaping for iow, some for triumph would put on their scarfes, some their wedding garment, when they went to the fier. One saith well, That to be cooled in the shade, is a thing of no great wonder; but to be refreshed in a hote fiery furnace is strange and admirable: to bee cheered and refreshed with wine and oyle at banquets and feasts is not a matter so much worthy the speaking of; but in prison, persecution and trouble to bee refreshed, and find comfortable cheering, is a thing worthy both to be made of, and marueled at: but thus hath it been with diuers. Witnesse that famous Italian Martyr, *Pomponius Algerius*, who *found euen when he lay in prison, in that same deepe and darke dungeon, a very Paradice of pleasure: and in that place of sorrow and death, he found to dwell tranquillity and hope of life:*

Iames Bainham, Act. and Mon. pag. 939.
One burned at Bruxels. p. 799.

John Bradford, pag. 1474. and Cicely Ormes burned at Norwich. Act. and Mon. pag. 1835.
Cyprian willed his friends to giue the executioner for his paines 25. rials.
Thomas Haukes burned at Copehall. pag. 1447.
Ten Martyrs burned at Colechester. p. 1822.

Pomponius Algerius his story. pag. 857.

life: in that infernall cane, he found heauenly ioy, here found ease and rest to his soule, in his strait bonds, and cold irons: yea, where other did weepe, there did he reioyce, and there had he boldnesse and strength, where others through feare did tremble and shake: and so he shutteth vp his excellent letter with as comfortable a farwell, bidding his friends *farwell in the Lord, from the delectable Orchard of Leomyne prison.* But in reporting of these things which euery way may seeme strange and incredible to a carnall worldling, we may say and cry out with the Prophet, *Lord, who will beleeue our report?* Doubtlesse it may well be thought that the ioy of the holy Ghost, euen that ioy that Peter saith to bee vnspeakable and glorious, wherewith the hearts of these worthy Martyrs were so abundantly repleniſhed, and the interiour heate of Gods loue in them, wherewith they were fired within, did much surmount the heate and burning of those fierie flames that outwardly did fasten vpon them; the feruent zeale and burning of which fier within sustained them so in their greatest torments, as they shrunke no whit, nor gaue any place at all to such things, which otherwise without that sustaining had been able to haue enforced them; not only to haue giuen backe, but to haue giuen ouer for altogether; the cause wherein so manfully they stood without any staggering. These things which men of renowne in former times, euen the worthies of God (whom worthily the Apostle saith, *the world was not worthy of*), haue abundantly tryed by their owne experience to haue been most true: their cheerings, and comforts hauing so farre surmounted their sorrowes and griefes, in the middest of all their torments and paines, as that when they were tried with the greatest tortures, and put to the most painfull rackings, and then offers made them to bee released, they haue yet refused to bee deliuered (so great was their constancy, the ioy and the comfort that they had in their hope, of *obtaining a better resurrection*): these things (I say) are so high, and doe so farre transcend, not onely

Isa. 53.1.

The creature that serueth the Creator, as it encreaseth his strength against the vnrighteous for their punishment; so it abateth his strength for the benefit of such as put their trust in him. Wisd. chap. 16. 24.

See Acts and Monuments, pag. 1879. The history of Iohn Dauis.

Heb. 11. 38.

Heb. 11. 35.

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all sense by feeling, but all height of reason by apprehending and conceiuing, how possibly they could euer bee in the vnderstanding of any mortall man, as that euen vnto Gods children themselues (especially to such of them as are of the weaker sort, who through frailty & feare, seeme to be very doubtful what they should do, if times of triall should euer come) to them that saying of *Cyprian* to his friend, had neede in this case be againe remembred (which was alleaged before), *Accipe quod sentitur antequam discitur: Heare the report of that which better shall bee knowne by experience & feeling, then any can now learne, or so well stand perswaded of by others telling, or their owne hearing*; as well as did those blessed Martyrs find by their owne triall and proofe, whom God called forth to the witnessing of his truth, who of weake ones were made strong ones, as the Apostle speaketh, *waxing valiant in battell*, so as though at the first they did quake and tremble, as so many fearefull Hindes and Harts, that were ready to runne for hiding and couert into euery thicket, and behind euery bush, yet when they were brought forth, and put to the triall in deede, the cause of God being hazzarded, and pawned vpon their heads, then were they found to be most cheerefull, and of courage inuincible, their feare was then taken from them; and they which before were wont to runne away quaking and trembling, did then come forth, and shew their faces like the faces of Lions, who had courage to turne back to any that lifted to pursue them, and boldnesse enough to encounter their greatest force: like to those worthy *Gadites* that were *Dauids* helpers, of whom it is said, *they were valiant men of warre, and men of Armes, that could handle speare and shield, whose faces were as the faces of Lyons; one of the least could resist a hundred, and the greatest a thousand.* Yea, so lyon-like was become the courage then of those poore weak ones before, as some of the weakest sex haue been heard to say, when they were at the point of martyrdome, and the raging fiers before them kindled, ready to deuoure them in the flames thereof,

Heb. 11. 34.

1. Chron. 12. 8, 14.

of, that if euery haire of their heads were the life of a man, they would die so many times all those deaths in that cause for which they then suffered; for so great was the comfort they then had, and so vnspeakable and glorious indeed was the ioy that they then felt, as death it selfe was bid defiance of them, neither did they esteeme at all what proud flesh was able to doe vnto them, when the stormes of greatest troubles met them a head, yet were they of courage, because they euer sailed by the Cape of *bone-sperance*, hoping that God whom they did with *David, set alwaies before them*, would so be at their *right hand*, as if they did *faint*, he would certainly *cheare them*; if they did *fight*, he would vndoubtedly *crowne them*, and neuer faile to giue them the *ioy of his saluation*. Psal. 16.8. *Cyprian.* Psal. 51. 12.

Hypocrites and counterfeit Christians, they know of no such ioy, they are meere strangers to this ioy that the true godly haue, and as *strangers* they are not to *meddle therewith*, as *Salomon* speaketh. They haue carnall ioy enough, and many times too much, farre more then they know well to vse, though it neuer will last long: they can laugh and be merry, they haue laughter as if they were tickled, they can laugh euen at a feather. If they come where worldly delights are, and pleasures of sinne, which yet will last but a season, they sticke not to take their pleasures in them to the full; yea, they will be ready to burst with their fulnesse, and surfet in the middst of their delights; for they can keepe no measure, but poure out themselues to merriments, to sport and to laughter, *proouing their hearts* aboue that euer did *Salomon*, *with vaine and sinfull mirth*, suffering them to inioy such *vngodly pleasures* aboue that euer did he; and therefore most worthily doth such laughter deserue to be reproued with *Salomons* rebuke giuen vnto it, who said vnto it, *thou art mad*; and of such mirth it may well be demanded, *What is it that thou dost?* If carnall men can but *flourish* in worldly *prosperitie*, if they may *swimme* in *pleasures*, *abound* in *wealth*, be *aduanced* to *honour*, they haue what their hearts desire, Prou. 14. 10. Eccles. 2. 1.

sire, and are ouer-ioyed with gladnesse, and soone ouerset with the pleasant gales of their ouermuch ioyes, as shipes are with gales that fill too full their sailes; they are light and merry, they are al on the hoigh, they know not themselues, they contemne all others, *boasting themselues of their hearts desire, and blessing the coueton*, as the Psalmist speaketh, *whom the Lord doth abhorre*. If it be profit and commoditie of the world, if pleasures and honour, they neuer haue done enough in admiring of such things, thinking them all to be either fooles or mad, that doe not the like as doe themselues: but such comforts as these ioyes and delights as are taken in such matters, they are no better then plaine witcheries, which doe disguise men, and transforme them to bruit beasts. But how merrie soeuer worldlings are found to be, so long as things are as they would haue them, and doe euer sort well to their liking; yet if they bee crossed in any thing, if the crosse come, if trouble and affliction chance to happen, then they are all a mort, there are none so ioylesse and so heartlesse as are they; then grow they so dead-hearted, as it is in vaine to goe about to cheare them, and to comfort them againe: for worldly ioy rising on worldly causes, the causes fading, the ioy as soone hath an end, and commeth to nothing. *Haman* reioyced so long as hee was in fauour with the King and Queene, and all that time who but he: but his ioy soone failed him when hee was throwne out of their fauour againe, and then who could be found a more vnhappy man? Men worldly minded are ioyfull in *harnest time*, when corne, and wine, and oyle are increased vnto them: but if the fier of God come and burne it vp, al their ioy is gone. Thus is it not with true beleeuers, they haue not onely ioy in their prosperous estate, but they knowing themselues to be iustified by faith, and so to be at peace with God, they can reioyce in tribulation also, let all their enemies doe what they can: for if a man knew hee were so in the fauour of a great man, as it were more then the worst, and then all the enemies he hath can doe to thrust him

Psal. 10. 3. *Ambitiosus honor & opes & fœda voluptas, Hec tria pro trino numine mundus habet.*

Hest. 5. 9 11. 12. & cap. 7. 6. 8. 10

him out of his fauour againe; he would be comforted, though his enemies were neuer so malicious: this makes true beleeuers to haue much *ioy and peace in their beleeuing*, fall out whatsoeuer otherwise may happen. Rom. 15. 13.

Hypocrites, who are but true beleeuers counterfeits, they may (and I know they often will) make a shew as if they had good comfort, and some ioy in their trouble, as well as haue the best Christians; for they are like the *Egyptian Sorcerers*, that did striue to doe all the things that *Moses* did, that so they might be thought to be as good as he: they will seeme in their troubles not onely to take them patiently, but also thankefully, as if they had some comfort, and felt contentment in their bearing of them, when in truth they haue none; they will be heard to thank God for them, and yet neuer feele any manner of benefit or good that they haue gotten by them, which is but a very mocking of God, and a deceiuing of men; and to say as the truth is, it is indeed but a verie wicked kind of thanksgiuing, when a man with his mouth onely thankes God in some great affliction that is vpon him; and when he lieth sicke (it may be on his deaths-bed) shall be heard to say, he is sicke he thankes God, when yet in his heart he connes God no thanke at all for sending it vpon him, but wisheth rather a thousand times hee had neuer had it, or that he could well tell how to be without it againe. What is this but deepe dissembling? for will not wee thinke a man did mock vs, if he should thank vs, when we do him no better pleasure, then thrust a knife through his cheeks: so is it for men to thanke, God when hee smiteth them with his plagues, and thrusteth them in with the sword of his scourges, and fearefull iudgements, except they found that they were sanctified vnto them, and that they did them good, by letting out the impostume of some great corruptions, that lay ranckling in their soules, whereby they are now like to haue better, and more sound health for euer after. If God shall by any meanes shew to a man at any time, what benefit his sicknesse shall bring vnto

him, and what is the good that he shall reape out of his troubles and his affliction, that thereby, as the Lord speaketh by his Prophet, *The iniquitie of Iacob shall be purged, and this shall be all the fruite thereof, to take away his sinne*; he hath then cause indeed to be thankefull and chearefull in his trouble: but for a man to reioyce against his conscience, and contrary to that he feeleth cause for, is but to reioyce in playing the hypocrite, for he neither is, nor can be soundly merry at the heart in such a case. This is as if a man should be seene to goe leaping and reioycing to the gallowes, when he is to suffer, not for a good cause, but as a malefactor; euery one knowes that is a cause of sorrowing and mournefull heauinesse, and not of reioycing; and they to be pitied, and not to be enuied that are seene to doe so. As therefore many doe feare, where no cause of feare is; so yet there are more that reioyce where no cause of true ioy is. The Lord hath promised to *make the hearts of his seruants glad and ioyfull in the house of prayer*; Gods faithfull seruants they are, and may be merry, but they onely take comfort in that which is matter of true reioycing indeed: the other (like them that are sicke of light frenzies) laugh at their owne shaddows, and at their owne fancies and vaine conceits.

Isai. 27. 9.

Isai. 56. 7.

To conclude then this matter also; hypocrites and temporary beleeuers may haue in outward shew and appearance, the like for a time that haue true beleeuers, though neuer any such ioy as can be found to bee in like manner true for the sinceritie of it, or in like degree pure without other mixture, for the soundnesse and simplicitie thereof, as is theirs. Their ioy is neither of like *measure* for *fulnesse*, nor of like *soliditie* and firmenesse for *continuance*. Their ioy therefore may rather be said to bee like, then any way equal, to the ioy of true beleeuers, which is the *onely true ioy* when all is done, all other being but counterfeit in comparison of the same, which being compared together, in respect of those sundrie *dimensions* that seuerally before haue been expressed, and which haue in like

like manner betweene themselues been apart considered, thereout so plaine a difference will be made to appeare betweene them, as is betweene *truth* and *falsehood*, betweene that which is *most sound*, and that which is but *meere seeming* and in bare shewes alone. We had neede therefore to looke well and to make sure worke, that we desiring to haue comfort and ioy of heart, wherewith to be made glad, may haue of that ioy that is true indeed, because we can haue no other witnes of our hauing therof, but only our owne selues; neither any other to helpe vs to consider of our owne estate in this behalfe, how it standeth and fareth with vs in this thing, then our owne selues alone; so as we shall be but euen plaine cosoners of our selues, if we be deceiued herein.

Chap. XXVI.

The fifth maine difference betweene sound beleeuers and counterfeits is, in their repentance; and how farre hypocrites may proceed therein.

Question.

Here haue bin shewed many plaine and cleere differences betweene the 1. knowledge of Christ that men haue, and betweene the manner of mens 2. apprehending and laying hold of him for saluation, as also betweene the 3. perswasion and assurance that men haue of obtaining life and saluation in Christ, by meanes of such their laying hold vpon him: and lastly betweene the 4. ioy following thereupon, which may be found in those that are but hypocrites and temporary beleeuers, and in those that are vnfained in their faith and true beleeuers indeed. It remaineth that forsomuch as you haue shewed in all that haue true faith indeed, there must be found wrought together with all those graces before going, a sound and thorough reformation

tion of life to follow after, and for euer to be maintained and continued in, to the end. And that hypocrites can as well counterfeit this as any of the rest; that you likewise doe now shew some pregnant and cleere differences, whereby the repentance of a true beleeuer, whose faith is vnfained, may be found to differ from the repentance of an hypocrite, that is alwaies hollow at the heart and vnsound in his faith.

Repentance.

A. Repentance among other the graces of Gods spirit giuen to such as shall be saued (being one of the *vitall parts* of the body, among other the members which cannot be wanting) if wee would haue life well to remaine, (repentance being called *repentance vnto life*) and being in some sort as necessarie to be had as is true faith it selfe, which cannot be *true*, except this be accompanying of it: and therefore they are many times ioyned together in the Scripture, and both by *Iohn* the forerunner, and by *Christ* himselfe that followed after, the one of them is as well commended vnto vs, as is the other: *Repent* (say they) *and beleeue the Gospell.* This therefore being a grace absolutely needfull for all, and which all seeme to be desirous greatly to obtaine, there are none that will beare themselues more bold vpon it, and that will presume further vpon their vndoubted hauing of it, then those that are most without it, and are furthest from all likelihood or possibilitie of euer obtaining it: those are *hypocrites* and counterfeit beleeuers, of whom our Sauiour Christ saith, *their portion assigned to them is to be with the diuell and his angels*: shewing that of all others there is least hope of their being euer brought to sound repentance, that so finally they may be saued; for he saith, that *harlots and publicanes are neerer vnto it, then are they*, and therefore sooner shall be saued, as who shall before them enter into the kingdome of heauen. And yet none will make a more fairer shew of being indeed humbled, and of earnestly repenting, then will such. There is no *externall action* requisite to be done by him that is truly penitent indeed, which they will not performe, and that in

How farre hypocrites goe.

outward

outward appearance to the full, they will faile in none of the parts that doe belong to the humbling of the *outward man*, and bringing downe of the *body*, though it it were to lye vnder *ashes*, and to rake themselues in the *dust*, but in all the *bodily worship* of sound and true repentance indeed, so farre as euer that doth extend, there shall be nothing found wanting in them, but as if their worke were absolute herein, they will appeare to be very complementall in *all*. There are none that will bid fairer, nor goe further for giuing God contentment in all *outward respects*, then they will do, if they might but know wherwithal they might come before the *Lord*, and bow themselues before the *high God*, and what would be pleasing vnto him, in such respect hee could not aske the thing at their hands, but he might be sure to haue it: If their comming before him *with burnt offerings, and with calues of a yeere old might be accepted, if he would be pleased with thousands of Rammes, or with tenne thousand riuers of oyle: if the giuing of their first borne for their transgression, the fruit of their bodies for the sinne of their soules*, they would stick at none of this: as may be seene in those hypocrites of old. Nay they will *pinch themselues* neerer, and come to be no sparers of their *owne flesh*. If punishing of their *bodies*, and whipping of their *flesh* will help any thing to better this matter, they will be whipped, and *whip themselues* in vie who shall whip themselues soreest, and till the bloud shall be seene to follow after: *all which things* (as the Apostle speaketh) *haue indeed a shew of good wisedome and great humilitie*, while thus they are found *neglecting of their owne bodies*, not *hauing them in any honour to the satisfying of the flesh*. Which courses of theirs *making such a faire shew in the flesh*, causeth their repentance in *outward shew* to seeme, as great and as good as doth the best, and setteth such a glosse and lustre vpon it, as maketh it not only seeme to be very *conspicuous* and notable in the eyes of all men that doe see it and looke vpon it, but so obseruable, as the *Lord* himselfe from heauen seemeth to take

Mich. 6.

Colos. 2. 23.

knowledge of the same, and *in some sort* not to neglect:
1. King. 21. 29. as in the example of *Ahab* is plaine and manifest. Yea not to restraine their repentance to so narrow a compasse, nor to keepe it shut in within the lists and bounds of an outward casting downe and bodily humiliation alone, let vs grant it a *larger* scope, and giue way vnto it, that it may haue entrance and passage into the *very heart*, and see what worke it will make there. Now thither will it also bring in al manner of *disquiet*, the sea doth not rage more, then that will turmoile the heart: great stirres are made there, and sore broyles are bred therein. There doth it worke vpon all the powers and faculties of the soule, the *iudgement*, *will* and *affections*, are all set vpon strongly, and seene *much* to be altered and changed. By it the *iudgement* is brought to *vnderstand* better, and *see* that they were much deceiued, and that they haue grossely sinned: the *will* begins to will, and to vnwill againe that which before it did so eagerly couet: their *affections* are pierced through with hellish sorrowes, horrors and feares, and strucken after a sort dead with pensiue heauinesse, which will bring to death. Who euer felt his sinne *heauier* vpon
Gen. 4. 13. him, *loading his conscience*, then did *Caine*, who complained that his sinne *was greater then could be forgiuen*, or his *punishment for it, greater then could be borne?* Who hath *cried out* more lamentably, or *shed teares* in greater abun-
Gen. 27. 34. dance for his ouersight, then did *Esau for the losse of his birthright?* Whose *conscience* was euer more *stung* with the guilt of sinne, or felt the burning therof more fretting, like fire in his bosome that was not to be endured, then
Mat. 27. 3. 4. 5. *Iudas* did, who *crying out* of his sinne, could no better *hold the money* in his hand, which he had gotten as a purchase of iniquitie, then if *hot lead* had been poured into them, and therefore *threw it away*, though that could *not quiet his conscience*, nor purchase him at all any more ease then hee had before? But yet to goe further, what glorious workes and goodly fruites of their *faire seeming repentance*, will many cunning hypocrites be seene to bring
foorth?

foorth? How many *good things* did *Herod* after he heard *Iohns* preaching? Who *fasted* oftner then did the *Pharisies*, *prayed* more, *gaue* more *almes*, paied their *tithes* better then did they? Who could goe further in the shew of doing *good workes* for outward appearance, then did that *rich ruler* that came to *Christ* to know *what he might doe to inherit eternall life*, who being directed vnto the *Commandements*, answered, he had *kept them all euen from his youth up*, and yet he seemed to be but an *hypocrite*? What *seeking of God* was there daily by the *hypocrites* in the time of the Prophet *Isaiah*, how did they delight to *know* the waies of the *Lord*, to *aske* of him the *ordinances* of iustice, taking *delight* in their approching *vnto God*, *fasting often*, *and afflicting their soules much*, *and bowing downe their heads like bulrushes*, *with spreading sackcloth and ashes vnder them*? and yet all to no purpose, because they doing all this, did yet hold fast their sinnes, *without loosing the bands of wickednesse*. Such their repenting was no *whit* more acceptable vnto God, then if they had *not repented at all*, they with the *Pharisees*, making *cleane but the outside of the platter*, *when all within was full of briberie and excesse*: neither could that kind of their fasting cause their *voyce to bee heard on high*, as the Prophet there telleth them. All such *kind* of repentances, they were and will be found to be but *counterfeit*, and very *fruitles*, repentances euer to be *repented of*, because they that haue rested most on thē, and trusted most vnto them, shal still find cause to repent, because they haue repented no better. Thus is there no grace or gift of Gods spirit how excellent soeuer, which the diuell (who is said to be *Gods ape*) wil not haue a counterfeit of. As he hath gottē a counterfeit of true faith, so he hath gotten a counterfeit of true repentance, which shall seeme as like it, as if it were the very same, when there shal be as great difference as between *siluer* and *leade*, and betweene *gold* and *copper*. He is like those cousoning coiners, who hauing gotten the stamp of the mony that is current among merchants, carrying the Princes armes & picture

Luke 18.18.21.

Isai. 58.2.

vpon it, doth after the forme thereof coyne that that is counterfait, and pay it ouer for currant: they that haue good skill can perceiue which is gold, and which is but copper; but they that are vnskilfull take one for another. Of these false and counterfait, vnsauourie and vnsound repentances of false hearted hypocrites, with which they are knowne to haue perished, and by which they could neuer be saued, the Lord would haue sundry patternes and examples to be set downe in the Scriptures, to teach and admonish all the world to take heed how any doe trust vnto the like, but to seeke to haue better, and such as is true indeed, euery way sound and vnfained.

Chap. XXVII.

The description of Repentance that is vnto life; with the kinds of it: And how true beleeuers and hypocrites differ in them; as also in the whole body and frame of Repentance.

Question.

SHew then (I pray you) what is that true repentance that may be trusted vnto, and which is neuer to be repented of, which the Scripture calleth repentance vnto life, and how it doth differ from the vnsound repentance of hypocrites; which how glorious soeuer it may bee in show, yet when it is at the best, it is but (as you say) a repentance still to be repented of, because it is no better?

A. Repentance is an action and worke of *grace*, whereby a man that hath *mistaken* himselfe and gone out of the way (vpon knowledge and perswasion of Gods mercifulnesse, and readinesse to receiue againe to fauour euery sinner

sinner that repenteth), doth againe recouer himselfe out of his errings and dangerous waies wherein he hath gone astray, and by a kind of *retractation* of those ill courses he hath taken, becommeth changed in his *mind*, in his *will*, and his *affections*, and wholly altered in the *waies* of his *life*, and outward *actions*; eschewing *euill*, and doing *good*, so bearing out the fruits *worthy of amendment of life*. All which ariseth from the *sorrow* of his heart, that hath been bred by the knowledge and sense of such sinnes as he hath committed: which sorrow is not onely felt *within*, but also manifested *outwardly*, by agreeable *actions*, *words*, and *gestures*. When such repentance is wrought and found in any, then is *repentance vnto life* (as the Disciples called it) *granted vnto them*. Such repenting is the *recouerie* of the soule, after, and out of some *deadly disease* fallen into. It may well be called *the sicke mans salue*, or the sinners salue; for it cureth all diseases, and is an vniuersall *antidote* against all plagues & punishments whatsoeuer. Of true repentance there are two sorts: an *ordinarie*, and (as I may say) a common and daily repentance, which euery Christian is bound to vse, and to practice all his life long, and euery day of his life. The second is, an *extraordinary* and speciall repentance, vpon some extraordinary and speciall occasion, either of obtaining some *singular blessing*, or getting to be either remoued, or kept away some *heauie* and *grieuous plague*. This kind of repentance may iustly be occasioned, by a mans falling into some *grosse sinne*, after he hath been called to the participation of grace; the rising againe from which sinne, is *a speciall repentance*: as *Dauids* rising againe from his fall was. In the first we are *all* to walke, and that wee are to vse and practice *euery day*, it being no other, then the shewing forth of the efficacie and power of the death and the resurrection of our blessed *Sauiour*, in vs that are members of his body, while wee are seene daily to practice the *mortification* of the flesh, and *vinification* of the spirit: the putting off the *old man*, and the putting on the

Act. 11. 18.

the *new*: the dying vnto *sinne*, and liuing vnto *righteousnesse*, and the endeauouring *daily* to doe these things: for the repentance of the very best men, is but a daily *sorrowing* that they cannot be *sorrie enough*, and repent no better: but as we are to walke in the daily practice of this first kind of repentance; so from some of the occasions of the second, and especially any falling into grosse sinnes, we should beseech the *Lord* to preserue vs alwayes, if it might be possible by any meanes: if it cannot bee but through too much *humaine frailty* we should find occasions, not onely to renew our ordinary *daily* repentance, but often to bring into vse and practice, a *speciall* and extraordinary kind of humbling our selues before the *Lord*, in a manner of repentance vsed more then ordinary for some speciall sinnes, or speciall occasions, our owne, or others; then is that course to bee carefully taken and vsed, which in the description of true repentance was before set downe. And such kind of *extraordinary* repentance in humbling of themselues vpon extraordinary occasions, is euer like to speed the better at the hands of *God*, and to preuaile more with him, whensoeuer, and by whomsoeuer it shall be performed in his sight: if they that are so humbled, are knowne and found to bee of the number of them which walke and liue in the vse and practice of *daily* humbling themselues by *ordinary* repentance, for their *daily slips*, common frailties and infirmities. Whereas if it be otherwise done, by others that are not acquainted with the like course, and inured thereunto; the like reckoning cannot be made by them, neither is there the like *hope* for them to expect at Gods hands the like gracious acceptation.

Hypocrites they haue little to doe with the first of these two kinds of repentance, they scarce know what it meaneth, and are little acquainted with it: it is not their custome nor manner ordinarily to humble themselues before God, for their daily infirmities and sinnes, to make conscience of their waies, as being desirous to please God better,

better, by going about *daily* to reforme their liues: it is well for them if any iudgement and plague doe come, then to be heard howling vpon their beds, and to assemble themselues for corne and wine, though they still rebell: then it is for them to fall a rending their garments, though they keepe whole their hearts, if guilt of some hainous wickednesse committed, like those fiery serpents in the wildernesse, doe sting and bite their conscience; then is it time for them to cry and roare out with *Cain* and *Esau*, and to fall a repenting with *Iudas*, and confessing their sinne, with like satisfaction as was made by him. If the *Angell of Gods vengeance poure out the viall of his wrath*, so as men are *plagued for their sinnes*, then is it time for them to *fret and vexe themselues, and gnaw their tongues* for the paines and sores that are vpon them; and then make triall what their formall, ceremoniall, and alwaies extraordinary repentance (because ordinary they vse none) can preuaile with, and for them. To shew then some *differences* betweene the repentance of *true conuerts*, and of them that are but *coloured counterfeits*: first, this is a *maine* difference euidently to bee discerned, that there is one degree or kind of true repentance, more in the one, then can be found in the other; which is so much missing with them, that many of them doe neuer meddle with a daily and ordinary humbling of themselues all their life time, but deferre it to their end, and thinke it time enough to begin, when they shall *lie a dying*: the other hauing their vse and practice of it *al the dayes of their life*; and therefore the extraordinary repentance of hypocrites, with whom the ordinarie is euer wanting; especially that also being sickly and faulty (as it euer is) is like to stand them in very little stead; which can no way bee allowed to be repentance vnto life: which were safe for any to trust vnto.

Isa. 8.

Apoc. 16.

1. *Difference of repentance.*

Againe, the repentance of a true conuert, differeth from that of an hypocrite, in the *whole body of repentance* and frame of it, as it is compact and made vp together, and in the

the *seuerall ioynt parts and members if it*, if they be a part considered and so taken asunder; they differ in the *obiect*, which either of them doe most respect, and are most occupied about; they differ in the *effect* which they worke, and which either of them doe bring forth; they differ in that which causeth either, and in that which is caused by either.

The words for repentance vsed in the new Testament, are two; the one is μετανοια, which commeth of a word that signifieth as much, as for one *to come to his right mind*, to be wise, at the least after some ouersight to recouer ones selfe, it is after-wit, or after-wisedome; so called, because the children of God take warning by the Spirit of God to be wiser, after they haue once been ouerseene and beguiled through the *deceitfulnesse of sinne*: this hath in it a godly sorrow, with hope of Gods mercy, truly and wisely conuerting all the powers of the soule; and causing a thorough change in the whole man, from sinne to righteousnesse, and so it becommeth *repentance vnto life*. And this is properly the repentance of true beleeuers, and of all such as shall be saued; for it is sound repentance, and hath the perfection of parts in it, though not of degrees.

The other word vsed in the new Testament, to set out repentance by, is, μεταμελια, comming of a word that signifieth to bee *sorrie* after a fact committed, to bee heauie and pensiue, to be vexed and grieued for it: it is *after-griefe*, because sorrow and griefe, pensiueneſſe, and heauineſſe of heart, vexation and trouble of conscience vsually doe follow vpon the committing of some hainous sinne. This may be without any conuersion or change of a man to make him better; this after-griefe may be without that after-wisdome, which brings a man to his right mind againe: but the other is neuer without this, but hath it alwaies included in it; for it is sound, and hath the perfection of all parts in it. This may bee alone without the other, which yet is the chiefest part of true repentance;

tance; and therefore it is vnsound and vnperfect repentance, and so, vnprofitable and vnauailable euery way to saluation: and this is indeed *properly* the repentance of *hypocrites*, and may be the repentance of all manner of *reprobates*. This is that repentance that *Iudas* had; for the Scripture saith of him, that *he repented*; but with this repentance, he went to the *halter*, and so from thence vnto *hell fier*. Mat. 27. 3. μετεμεληθεις ὁ Ἰούδας.

Thus the repentance of *true beleeuers*, doth differ from the repentance of *hypocrites*, in the *whole frame* and body of repentance, when all of it is taken and considered together.

CHAP. XXVIII.

How they differ in all the parts of repentance seuerally considered in their sorrow for sinne, and the effects of it: where also is shewed the necessity of sorrow in Repentance.

THey differ also in the parts and seuerall members of the whole, they being looked on, apart, and considered asunder.

There is in true repentance *a sorrow for sinne*, which is the first occasion of a mans repenting (for if a man had not his heart troubled for that he had done, he would neuer repent and change his course) then followeth *a turning from sinne*, and a bearing out of fruits that may be worthy of amendment of life.

Our soules by swerving from God, and going out of the path of Gods Commandements, breed their owne sorrow, and bring painfull griefe and vexation vpon the heart, such as many times hardly can bee endured; like bones that are broken, or out of ioyne, cause heauie dolours

lours to the body, and paine intollerable, and the longer they abide so, not well set and put into socket againe, the more painfull is the aking that is felt therefrom: so is it with the wounds that doe pierce the soule, they will neuer leaue aking, till some good meanes be vsed for the well curing of them. Sinne (which is as a *serpent*) carrying his sting in his taile, after it hath been once committed, leaueth such a *guilt* in the conscience, that is as painfull to be felt, as is the sting of a Scorpion that is dashed into the flesh; or the biting of those *fierie serpents in the wildernesse*, that did torment them with extreame paines, as if fier had been burning in their flesh. *Sinne* is like a most venomous serpent, and draggeth a long taile of *punishment* after it where euer it becommeth: God hath tied together as with fetters of brasse, the *pleasures* of sinne, and *paine* of punishments, and plagues for sin: he that will haue one, must haue both; they that will sowe *iniquitie*, shall be sure to reape *affliction*; much smart, much griefe, much sorrow of heart will alwaies follow after: the sence of the guiltinesse of sinne cannot bee felt, but the heart will be made restlesse, and it will disquiet all the peace thereof, causing those painfull dashes and beatie compunctions in the tender soule, as hath forced out those lamentable voices, and sorrowfull outcries, *Men and brethren, what shall we doe to be saued?* And without such bitter griefe and sorrow of heart that may force vs thus to *cry out, yea to roare like beares, and mourne sore like doues*, we may doubt of our repentance, and can haue small hope of obtaining any forgiuenesse or pardon for our sinne; as well as may any woman hope to get to bee deliuered of her child, while she is a sleep, or in a dreame, without euer enduring any further paines or trauell, vsuall to all women in their child-bearing, as for a sinner to be freed and deliuered from his sinnes, without the sorrowes, the painfull throwes and pangs of thorow and vnfained repentance, whose working is many times felt so forcible vpon the heart, as it is ready to ouercome

Isa. 59. 11. 12.

it,

it, and make it for a time vtterly to faint. *Sinne* will not be *got away* without a great deale of *sorrow and griefe*, and that of such sort, as must *breake* and *bruise* the soule, and *grind* the very heart *to dust* and to powder. Sinne sticketh so fast to, and is so baked on, as there must be rubbing hard to get it off. Woolle is as fit to wipe away pitch or birdlime, as an ouerly sighing or slight saying, Lord haue mercie vpon mee, will get sinne done away: who so doth goe about by truely repenting and humbling of themselues to doe away their sinnes, shall find sinne in their soules to bee like melancholike humours in their bodies, which are found to lie so low, and to be so hard to purge away, that they who by purging would seeke to bee rid of them, must almost bee purged to death, before such humours wil euer be got out: So when any of Gods true children haue been drawne into some foule sinne, and grosse kind of offence, before they can get to be recouered by repentance againe, they are brought so low by sorrowing deepely, and bitterly mourning for their sinne, that they seeme not to bee worth the ground they goe vpon, by pining away for their iniquities, and by such sorrowing for them vnto repentance, lest they should pine away for them by punishment, because they did not repent at all. Repentance then cannot be without much sorrow of heart; where that is, there will be found mournfull heauinesse, and great dolour and griefe for sinne, that hath been committed. And this sorrowing and mourning is so necessarie to all sound repenting, as the latter can neuer be found, where the former hath wholly beene wanting. But where sorrowing and mourning is perceiued, and found to bee for some offence that hath been done, there we conclude is a kind of repenting: for when men are said to repent, we vnderstand by and by, that they are grieued, and are sorrie for that they haue done; so as they would faine, if it were possible, haue it vndone againe. And as sorrow is necessarie vnto repentance, so it must be *very effectuall*, and *thorow sorrow indeede*, that must cause such

Leuit. 26. 39.

such repentance as shall be sound: the heart must be contrite, and ground to dust, as is pepper in a morter, or corne in a mill: the *bowels* must *sound like a harpe with sighing and sobbing for the offence done. There must be weeping with the weeping of Iaazer, and Elealah is to bee made drunke with teares by daily lamentation.* If corne come whole out of the mill, what is it better for hauing been put to grinding? If men come from vnder repentance not bruised and contrite-hearted, it will profit them nothing. God (I know) commendeth vnto men the preseruation of their health; but yet hee will not that wee tender so our health, that wee may not breake our hearts with sorrow after God for our sinne. They that are so smyrck and so smug, that being old, haue yet so young faces, and so few wrinckles vpon them, no paleneſse or leaneneſse to bee seene, it is to bee thought, that if euer they haue come where true repentance had growne, they would haue lost some of their colour by this time: it is dangerous for men to be ouer-quiet with themselues after they haue once sinned: for it is well obserued, that the way to *draw sinnes on with cart-ropes* is, *not to be grieued for sinne*; and the refusing and casting off *temporall* griefe, is the way to bee brought to *eternall* griefe: they that driue sorrow away from their hearts, worke their owne sorrow, and procure to themselues the greater woe; for afterwards wee surely doe know and feele much more earthly sorrow then wee should, because we will not disquiet our owne soules, nor trouble our selues with that godly sorrow that is required. Too much merrineſse (vnleſse the mirth be the better sanctified, arising from the ioy and peace of a good conscience) doth not well. It is hard for any to bring two ends together, that will not meete: to thinke to flie to heauen with pleasant wings, to dance with the world all day, and looke to sup with God at night. They that haue their hearts thorowly *stung* with the conscience, and *guilt* of their sinne, and feele the *biting* of that *worme* that lieth at the heart, nibbling and nipping it thorow, and gnaw-

Isai. 16.9.11.

gnawing and grating vpon it with *endlesse vexation*, and casting the *coales of hell* euer in their face, they can easily lay aside their vaine mirth, and listen to the counsell of *Iames*, who willeth such to *sorrow and mourne, to let their laughter be turned into weeping, and all their merrines into mournefull lamentation*: they can easily be drawne to goe and *hang vp their harpes with the poore captiues, vpon the willow trees, and sitting by the riuer bankes, goe weepe with them their bellies full. Dauid*, how many excellent Psalmes did he compose and make? for how pleasant tunes did he make those ditties, which he so diuinely did frame and deuise? he was worthily stiled the *sweete singer of Israel*: but *Dauid* himselfe, when he had so long fallen in sinne, so long as he had a wolfe in his owne breast, he could bee no Physitian to other men, he left of making Psalmes, till he had soundly recouered himself by true repentance, and had gotten restored to him againe the ioy he was wont to find; till then he left off his singing, and fell to weeping, and that in so great abundance, and with so long continuance, as *he made his bed to swimme, and watered his couch with teares*, and *his eies did grow dimme, and waxed old with weeping*. As for such as loue to be so iocund, and to be all of the hoigh, that cannot abide to heare of this repenting, and of hauing their hearts to be broken with this sorrowing for their sin, they may put away Preachers, and keepe fooles to make them merry with: but let such feare what will be the end. Godlinesse will not dwell but in *a broken heart*, the *waters of life* that must fill the belly, till they *flow thence againe*, euen the manifold graces of Gods spirit must *enter* through those passages into the heart of a man; that is to say, through the holes and clifts of *the brokennesse of a mans heart*; for God will *giue grace to the humble*, and *them will he teach his way*. Neither is it when men be called to *weeping and mourning*, to *baldnesse and sackcloth, and sorrowing for their sinne*, that then the way is taken to depriue men of sound comfort, and take all true ioy cleane away from them, but thereby they are prepared

Iames 4.9.

Psal.137.1.2.

2.Sam.23.1.

Psal.6.6.7.

Iohn.7.38.

Isai.22.12.

for the obtaining more *sweeter comfort* then euer they yet felt, and to haue their ioy now more to abound, then euer before it did, euen so to abound vntill it be made full; as our Sauiour hath spoken, for they that *mourne thus*, they are promised *to be comforted*; and such godly sorrowings as these are, doe euer end in contentments, and are turned into the best, and the most lasting ioyes; yea, there wanteth not *some comfort* and sweetnesse of ioy in the *midst* of most *bitter mourning*, and greatest lamentation that is made for sinne, when the heart is best humbled, and most broken for the same: for men are deceiued if they do not beleeue, that the very *teares* for sinne be much more pleasant to deuout and holy men, then be to wicked men their laughings, mockings, iestings and scoffings which they delight so much in; and if they doe not thinke fasting to be sweeter to the one, then feasting is to the other, though they should fare neuer so daintily, fed with Plouers, Quailes Pheasants, and such other costly meats, and most daintie dishes.

Mat. 5. 9.

Now as there be some that cannot abide to bee called to this sorrowing, and to heare of such mourning for their sinne, there be others that would sorrow more abundantly, and mourne more thorowly, and in farre greater measure, if they knew how: it is the griefe of their hearts that they cannot bee grieued enough, they are still complaining of the hardnes of their hearts, because they relent no better, & are not more broken asunder; they complaine of the drinesse of their eyes, and of the dulnesse and deadnes of their affections, that are not more moued for their sinnes, to open themselues as so many fresh springs of sorrow abounding so in the heart, that the head might be filled with water, and the eyes made a fountaine of teares to weepe day and night, for all their offences and things they haue done amisse. They sigh and are sorrowfull in their very soules, to perceiue what softnesse and tendernesse they find in their hearts, readily to bee moued for any worldly matter, falling out any thing crossely with them.

And

And on the other side, how stony and flinty their hearts are felt to be, when they would sorrow most for their sin, and faineſt get their hearts to melt with greateſt remorse for the same. True it is (as one hath well obserued it) were it to grieue at earthly occasions in things wherein we are crossed in the world, here our affections will come to vs, before we sent for them, but to sorrow godly, that is not so ready with vs, we haue not our affections at command in that case, our fooliſh hearts loue not holy mourning, our hard hearts (till God hath better softned them) are farre from relenting. Howbeit, let such know this for their comfort, if they doe mourne for the hardneſſe of their hearts, if they bee truly grieued, because they cannot bee better grieued, and desire yet more to be grieued, and further to be humbled, there is doubtleſſe comfort and hope in such an estate: for what is this but the smoake of true repentance, whose sparkes are now new kindled in such a heart; and though the fier thereof hath not yet gotten such strength, as to flame forth with that hot burning and lightsome shining as may bee hoped for it will doe afterward in the due time; yet hath our Sauiour promised, hee will not for the present *quench*, nor suffer to be *put out* such *smoake as this*, but nourish it, and cherish it, and neuer leaue it, till he hath made it to blaze out with a stronger burning. And so much may bee enough to haue spoken about the making cleare of this point, that it is absolutely needefull for euery one that would be brought to repent for his sinne, that he specially labour for the humbling of his heart, to get it much broken and contrite with deepe sorrow for the same. Mat. 12. 20.

Chap. XXIX.

The diuers sorts of sorrow, with the obiects about which they are conuersant.

NOw of griefe and sorrow thus necessary to bee found in euery kind of repentance, there are two sorts; the one is a *godly sorrow*, or sorrow after God; the other is a *worldly sorrow*, conceiued for worldly respects and fleshly ends. *Godly sorrow* is that sorrow which God himselfe is the authour of, and which is wrought by Gods owne Spirit in the hearts of his elect; and therefore cannot but alwaies be pleasing vnto God. It is called godly sorrow, because it is more for Gods cause, then for our owne, caused more with disqueit and griefe *for the sinne* that hath been committed, then with the smart of the *punishment* for sinne either feared or felt. It is a griefe for sinne, *because it displeaseth God*, which is made so much more to abound, by how much more we apprehend and haue feeling of his fauor, and his loue vnto vs in *Christ Iesus*. This godly sorrow may be occasioned not onely by our owne matters, but others matters may in like manner iustly cause this godly sorrowing, when men can be grieued to see God to be dishonoured by others, and crie out with *Moses* and *Ioshua*, when they saw *Gods glorious name* was in danger to be *blasphemed by the Heathē*, after the people *hauing sinned, God was stirred in wrath* to bee reuenged, and to execute heauy iudgements vpon them. When Gods seruants with *Dauid* can put on sackcloth in others heauinesse, and their soules with *Iobs*, can be in *heauinesse for the poore, weeping for such as be in miserie*: when mens eyes *can gush out as did Dauids, with riuers of teares, because men keepe not Gods Law*; when they can

Godly sorrow.

Psal. 51. 3.

Zach. 12. 10.

Deut. 9. 28.
Numb. 14. 6.
Iosh. 7. 8. 9.

Psal. 35. 13.

Iob 30. 25.
Psal. 119. 136.

can *mourne* with those *mourners* in the dayes of *Ezekiel*, *for the abominations in the land.* All such kind of sorrowing is to sorrow godly, and teares so shed, are teares of loue and pitty to men, and teares of zeale and pietie towards God. Now this godly sorrow is the sorrow that is only proper and peculiar to the elect of God to all true beleeuers, such as are truly sanctified indeed, which causeth and bringeth forth in them that repentance which is vnto life, by which they shall vndoubtedly bee saued in the end. A worthy and excellent gift which God hath giuen to his elect (as one of the Fathers hath well obserued) *That* (saith he) *which God gaue first for a punishment, he hath now turned into a blessing, sinne hath caused sorrow, and sorrow hath consumed sin: like as the wood breedeth the worme, and the worme consumeth the wood againe*; that is a happie sorrow that doth driue sinne away; one teare of true repentance caused by this godly sorrow, is worth a thousand sack-clothes of all hypocrites beside.

Ambrose. Peccatum peperit dolorem & dolor contriuit peccatum.

There is also another sorrow, which the Apostle calleth *a worldly sorrow*, when hee that sorroweth, sorroweth as men of the world vse to doe that are wholly addicted and giuen to the world, and not as men that are renued by the Spirit of God. This sorrow is like to that spoken of by the Prophet *Hoseah*, which *makes men whine because the world is hard.* And this sorrow is common to all *worldlings*, and indeed is but the sorrow of all *hypocrites*, for they haue no better, though they can better colour the matter then others, and cast a fairer cloake of a pretence of holinesse, to doe sanctifiedly all that they doe, when yet their most spirituall actions are but *carnall deeds* and *workes of the flesh.* Worldly sorrow may be occasioned as well by others matters sometimes, as by mens owne: when any mourne, sorrow and lament, for the troubles, losses, and crosses of other men, their kindred, friends, and acquaintance: but yet in a worldly respect. There is a kinde of sorrow that is conceiued about others matters, which is the sorrow of *enuie*, conceiued for others welfare,

Worldly sorrow.

Hosea 7.14.

Viro, tenet lachrimas, quia nil lachrimabile cernit.

fare, which is *diuelliſh* and deſtroying ſorrow.

But to leaue others matters, and to conſider of the ſorrow of a worldling in his owne particular caſe. This worldly ſorrow is ſuch a ſorrow, as is conceiued by him for worldly reſpects, for fleſhly and carnall ends; when one is made ſorrowfull, not ſo much in reſpect of God, or any reuerence hee beareth to his glorious Maieſtie, whom he hath ſo much offended, as for the preſent paine that is vpon his carkaſe, the anxietie vpon his conſcience, and the grieuouſnes of ſome iudgements and plagues, either feared or felt: this is but a blind terror, vexation and anguiſh of conſcience, which being brought vpon them, they many times neither know from whom that commeth that doth ſo trouble them, nor for what it is that they are ſo ſmitten. Stricken they are, and they know not by whom; they finde not out the cauſe that procures their griefes, which are their ſinnes and wickedneſſe, to get them remoued; and therefore the cauſe not being remoued, the effect muſt ſtill remaine. They lie ſnared and held faſt by the cordes of their owne iniquities, to thoſe heauie miſeries, plagues and calamities, which God by his righteous and juſt iudgement doth bring vpon them. And as blinde men in the dark, they ſee no way to eſcape, or how poſſibly to get out, and therefore they muſt needs miſcarrie in it, their ſorrow being but ſorrow vnto death. This kinde of ſorrow is either intended in a high degree, or it is in ſuch a meaſure as may be ſuffered: when it is in an high degree, deſperation is the end of it, making them to lay violent hands vpon themſelues, to become their owne hangmen and executioners to deuoure themſelues. When it is but in a ſmall meaſure, then by little and little it vaniſheth away as it began, and ſoone commeth to nothing againe; no ſooner the paine ouer, and the affliction gone that did trouble them, but their teares and their ſorrowes are at an end, and no more to be heard on, they becomming as bad as euer before, without any amendment to be ſeene, but with the ſwine they turne againe to their filthie

filthie puddle and wallowing in the mire, and with the vncleane dogge they fall to the eating vp againe the vomite which they spued out before. Such sorrow betereth not the heart by changing and turning a man so as he become soundly conuerted by meanes thereof, but only moueth the heart for the present with the disquiet of paine, which onely was the cause why it hath been so vexed.

By all this it may appeare how the sorrow that is in the repentance of a true conuert, is found to be differing from the sorrow that is in the repentance of an hypocrite; and that is in the obiect that either of them doe respect and is occupied about. The sorrow of him that is truly penitent, is most conuersant and occupied about *malum peccati, The euill of his sinne*, whereby God hath been offended, to be most grieued for that.

The sorrow of him whose repentance is vnsound, is most of all occupied about *malum pœnæ, The euill of punishment*, and this (by the marueilous slie and subtill working of Satan, and the vnknowne deceitfulnes of his owne heart) is alwaies and euen then done; when it may be a false hearted hypocrite doth both thinke with himselfe, and boldly professe to others, that it is his sinne that he mournes for, and is most troubled about: when indeed if the truth were knowne, and could bee founded and seene into, which lieth so deeply buried vnder a masse, and (as I may say) a mountaine of hollow hypocrisie of such a mans heart, it would be found that it were either feare of some further punishment, then yet he hath endured; or shame for his sinne alreadie committed, which hath thus broken out; or losse of his credit, or some profit and benefit that is like to follow thereof; or else the sense of some stinging iudgement and plague that hee now goeth vnder, and things of the like nature (all which are yet but punishments for his sin) to be the things that he is most chiefly moued for. About these things he principally is grieued, and that in the first place, and for their

False sorrow for sinne.

owne sakes, as which he is most afraid of, and which hee doth most abhorre. He may also be grieued for his sinne, and wish it had neuer been done: but this hee doth in a secondary place and in a by respect, not simply grieuing for the sinne, and abhorring it therfore becaufe it is sinne, but becaufe it is like to bring all this woe vpon him, and is the cauſe of the punishment that he presently doth goe vnder. For who knoweth the depths of Satan how cunning a deceiuer hee is, that can deceiue the falſe-hearted hypocrite himſelfe, that is ſo ordinary a deceiuer of others, and cauſe that in a moſt materiall point neceſſary to ſaluation, he ſhall be ouerſeene moſt and ſooneſt deceiue himſelfe? And who knoweth beſides Satans cunning working, how many nookes and crookes, windings and turnings againe is in that labyrinth of an hypocrites hollow heart, wherein deceit may cloſely be hid and neuer found out, no not the wrong and wrie reſpects that are in his owne heart, and priuily doe leade and guide him in the actions that himſelfe doe commit; they are not eaſily diſcernable to his owne ſelfe, much leſſe can they be ſhewed by others, which they are, and where they lie, that ſo they may be the better taken heed of. But indeed the maine obiect of the ſorrow of an hypocrite is *malum pœnæ, the euill of the puniſhment*, with which hee is ſmitten and made ſo to ſmart, that hee cannot reſt in quiet, and that maketh him ſo much to ſorrow and be grieued, which elſe he would not. He may be humbled, but it is rather before his ſickneſſe, with which he is afflicted, then before the Lord, whom he hath offended.

Chap.

CHAP. XXX.

How they differ also in the effects which either doe bring forth, and in the causes of either.

THE one, namely godly sorrow of a true conuert, draweth a man to God, and causeth him to seeke comfort from him alone, euen then when he seemeth most of all to bee enemie vnto him: saying with *Iob*, *Though thou shouldest kill me, yet will I trust in thee.* *Effects of godly sorrow.* Iob 13. 15.

The other, which is the worldly sorrow of an hypocrite, driueth a man away from God, after hee hath sinned, and causeth him to flie, what he can, the presence of God, in whose sight he dares not be seene; but shunning his presence, hee thinketh himselfe neuer more safe then when he is furthest from him. The one therefore findeth comfort, and the other hath none.

They differ also in that which causeth the sorrow of the one, and of the other; and in that which is caused by either.

That which causeth the sorrow and repentance of hypocrites, is more vsually plagues and punishments, either inflicted and felt, or threatned and feared when they are imminent, and hang ouer their heads: their hearts resemble flint stones, which will cast no sparkles vnlesse they be strooke. Rarely will it be found that any of them are brought to bee humbled by the sole ministery of the Word; or if by that, rather by the denouncing of iudgements, and by the threatnings and thundrings of the Law, then by the sweet and amiable voice and sound of the Gospell, whereout the promises of life, and offers of grace are made vnto vs. *Felix trembled when Paul preached of temperance, and righteousnesse, and iudgement to come*, but *Festus* mocked when hee heard him preach *Christ*, and begin to open the secrets and mysteries of the

the Gospell in his hearing; then hee cried out against him, that he was *beside himselfe*, and that too much learning had made him mad. They be not (for the most part) words, but blowes and stroakes, and those well laid on too by the powerfull hand of a reuenging and irefull Iudge, that will serue to maule and breake downe the stoutnesse and stubbornesse of the hearts of proud hypocrites, though so well able is the Lord to smite the earth with the *rod of his mouth*, and to slay the wicked with the *breath of his lippes*, as hee can make his word *quicke and powerfull*, and forcible enough to *pierce deepe*, and *cut sharper then a two edged sword*, and out of that quiuer can draw out such arrowes to shoot into the sides of all hypocrites, as shall be sharpe enough to pierce and to split the hearts of all the Kings enemies, and be able to draw blood out of their sides, and to fetch sighes out of their hearts; yea to make them for the time to roare out of their throats for horrour and feare, bee they neuer so secure, though in the end they become little the better for it. The Lord can make the threatnings of his iudgements out of his word denounced, come bleake to the hearts of offenders, which shall send a terrible shaking through all their bones, and become as thunder strokes doubled, that are able to daunt the stoutest stomack that is: the Lord can make the terrour of the Law, and the thundring out of the threatnings thereof to flash as the lightening in euery conscience that hath guiltinesse in it, and to be as fier to make their hearts to melt, though otherwise as hard as brasse. Thus either by the mighty strokes of Gods reuenging hand; inflicting iudgements, plagues, and punishments, or by the terrour of the Law, that doth nothing but thunder out threatnings of vengeance, doe the hearts of most secure hypocrites many times come to bee daunted; yea in a manner strucken dead with horrour and feare, and trembling for the time. And these are the things that breed and bring out the repentance that they haue, and causeth all their sorrow to

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be such as it is.

On the other side, the true and godly sorrow, the sound and vnfained repentance, the best conuersion of true beleeuers, that is freest from suspition of being counterfeit, is that which is caused by the ministery of the Word, and by the powerfull working thereof vpon the conscience: which is as a hammer to breake the stonie hardnesse of the heart, that it may goe all to dust and powder, and is as fier with the heate thereof to melt the heart, though it were neuer so hard frozen in the dregges of sinne before, as shall cause such a thaw to bee in that heart, and to abound of weeping, mourning, and shedding teares for sinnes committed, as if the very springs of sorrow were all opened and loosened, that might cause whole streames and brookes of teares to run downe, and flow from the eyes of him that is truly penitent, sufficient to lay in soak the very heart it selfe in that abundance of teares; yea, to cleanse both heart and life, and wash away all filth of sin that euer before haue been committed. When such a worke is wrought vpon a mans heart by the ministerie of the word, and the conscience feeling it selfe wounded and strucken at the hearing thereof, shall find no rest till it hath eased it selfe by abundant weeping, sorrowing and mourning that God should euer be so offended by him; and vntill direction bee giuen him, what better course is now to bee taken, crying out with those true conuerts, and penitent persons in the Acts, *Men and brethren, what shall we doe that we may be saued?* When the word doth thus worke vpon any, without any other inforcement of outward crosse or affliction, that else doe happen, it is an excellent good signe, and one of the best euidences that can bee brought out, of the truth of that sorrow that hath been bred thereby, and of the soundnesse of that repentance that hath followed thereof. I denie not but that by crosses and afflictions the Lord doth oftentimes recouer and fetch home his stray-seruants, and reclaime them out of their sinnes

The teares and waters of repentance are as that red sea, wherein the whole armie of our sins, which are our most dangerous enemies that do pursue vs, are deeply drowned.

sinnes. The Lord hath many meanes, and hee can make all, or any of them effectuall to doe good to those that are his: he sometimes awaketh his seruants by the *sound* of his *word*, knocking at the *doore of their hearts*: sometimes by his *Spirit*, wherewith he *striueth within vs*: sometimes by *striking and whipping* our naked *consciences*, leauing them dismayed with feare and dread, and *hiding the light of his countenance from vs*, so as wee feele not the *ioy* we were *wont to haue*: sometimes by *corrections and punishments on our bodies* for our sinnes, *opening our eares by them, and sealing our instruction*; that so he may *keepe back our soules from the pit*, and our liues from perishing, the Lord making this the fruit of all the affliction he sendeth to his children, euen *the taking away of their sinne*. For which cause it is that the heauenly iustice and fatherly care of God is often shewing vs his rods; sometimes shaking them at vs, sometimes striking them vpon vs, to make vs awake and leape out of this miserable, filthy, and dirty puddle of our sinfull life. If then the Lord bee faine to lay on bodily crosses vpon vs, the better thereby to breake our hearts, they being blessed of God, may well be made auailable this way to doe vs good. But it is not so free from suspition; it is better to leaue one sinne by the power of the ministery of the word, then twenty by being beaten from them by constraint of outward trouble and affliction, especially when the knowledge of Gods inexpressable loue vnto vs in *Iesus Christ*, is manifested and brought to light by the Gospell preached, so as thereout we are made to know how God hath so loued vs, as he hath giuen his Sonne Christ Iesus vnto vs to be our Redeemer, and so hath giuen vs to him to bee his redeemed; yea, that he hath giuen his owne selfe vnto vs to be our most louing Father, reconciled vnto vs in Christ Iesus, and giuen vs againe power by him, to become his children, with boldnesse to cry, *Abba father* to him, by the spirit of adoption which we haue receiued from him; when the knowledge, especially the sense and feeling

Act. 2. 37. 2. Sam. 12. 1. 7. 13. Neh. 9. 30. Gen. 6. 3.

2. Sam. 24. 10. Psal. 38. 2. 3. 8. Iob 33. 16. 17. Ionah 1. 17. and 2. 1. 2.

Isa. 27. 9.

feeling of these things doe melt our hearts with sorrow and griefe for the sinnes we haue committed, that euer we should haue offended a God so gracious, and a Father most kind aboue all that can be spoken: when of a child-like affection our hearts relent towards him, with sorrowing deeply for hauing offended him, and are found as good natured children, that haue soft and tender hearts, to bee grieuing, sobbing and sighing in euery corner for angering our Father; so as our teares may bee perceiued not to be teares of sullennesse or stubbornesse, but of kindnesse and dutifulnesse towards him: *when looking vpon him whom we haue pierced with our sinne*, wee shall be found *to mourne before him, as one that mourneth for his onely sonne*; and shall be in bitternesse for him, as one that is in bitternesse *for his first borne*. And when on the otherside, the Lord looking graciously backe vpon vs, as he did vpon *Peter*; that looke of his shall pierce our hearts in remembring all his kindnesses, causing vs then with *Peter*, to *goe out and weepe bitterly*. When our sorrow groweth thus, and is caused after this manner to arise; and when the change of life following hereupon, taketh also his beginning from the like ground, which is, that the appearing of the grace of God, which bringeth saluation vnto all men, is that, that *teacheth* and *moueth*, yea after a sort *compelleth vs to denie vngodlinesse and worldly lusts, and to liue godly, righteously, and soberly in our whole life time following*: then is such a sorrow a true godly sorrow indeed, and such a conuersion and repentance following thereof, vndoubtedly sound and vnfained; which safely may be rested on, and trusted vnto indeed. I denie not but that Gods seruants both may, and ought to haue sorrow and griefe of heart when Gods chastisements are vpon them, and when they are wounded and smitten by his hand; but that must not bee the principall cause of their sorrowing, nor that which should cause their sorrow most to abound: not the *punishment*, but the *fault* is most to be respected of such, and ought

The soule that is drenched with teares of true repentance, receiueth such a tincture and die of grace, that will neuer after out. Zach. 12. 10.

Luk. 22. 61.

Tit. 2. 10. 11.

ought principally to be lamented and bewailed by them: I doe also acknowledge that the terrour of *Gods Law* denouncing plagues and punishments, and threatnings of vengeance to all that are transgressors thereof, may so strike and astonish for a time the hearts of Gods humbled and deiected seruants, as there can bee felt of them no other then a seruile and slauish feare of death and condemnation, trembling before the fierceneſſe of Gods wrath, whose angry countenance they behold frowning vpon them, and his hand lifted vp, bending the blow at them, which they feare will strike them dead at his feet. Then is their sorrowing little differing from that worldly sorrow that causeth death: they sorrowing, because they can see no way of escaping; but of necessity (as they thinke) they must haue their portion with the diuell and the damned, in eternall hell fier. But this kind of sorrowing and fearing, is not that which they doe euer abide in, nor no longer then the Lord seeth it most expedien for them, for their better humbling, and then it is taken away againe with that spirit of bondage that made them so to feare, and their worldly sorrow becommeth changed into godly sorrow, that causeth in them repentance vnto life; and their slauish and seruile feare, into a sonne-like and a child-like feare, causing them to feare the Lord; not so much because of his wrath, as for that there is mercy with him: with which fearing there is ioyned boldneſſe, and the spirit of adoption giuen them, which causeth them to feare after that painfull manner no more. *Legall contrition* then is not any *part* or *cause* of repentance in Gods children, but onely an occasion thereof; and that by the meere mercy of God; for it selfe is the *sting of the Law*, and the very entrance into the pit of hell. The Law and the Gospell, although in some sort they teach one thing, yet they perswade not by the same arguments. The Gospell perswadeth by the death of Christ, who hath loued vs, and giuen himselfe for vs, that we might be saued by him: this the Law neuer knew,

nor

nor yet taketh knowledge of, but it perswadeth with *terrour and feare of iudgement*: but the Gospell hath a more sweeter voice, and in a more amiable manner calleth vs to repentance and amendment of life, and our *Saviour Christ* commeth with blessing vs, to turne vs from our iniquities. Our godly sorrowing then for sinne, which causeth *repentance in vs*, and a turning from our sinnes, it is a gracious effect of the Gospell, and a part of the *new Covenant* which the Lord promised to make with vs *in the latter dayes*. Ier. 32. 39. 40. 2. Cor. 7. 1.

Thus the sorrow of true converts differeth cleerly from the sorrow of hypocrites, in that which causeth either.

CHAP. XXXI.

How the sorrow of true beleevers and hypocrites differeth in that which is caused by either.

THey differ also no lesse in that which is caused by either. And to name the chiefe and principall difference at the first; the one causeth death, and the other causeth life; and that is a difference broad enough for every one plainly to discerne. The worldly sorrow of hypocrites causeth death two manner of waies; either by making men too secure, or by filling them too full of dreadfull horrour, and hellish feare; either by making them to presume too much, and so they come to perish that way; or by making them to despaire too much, and so they come to be overwhelmed and drowned in perdition, that way. When hypocrites are brought by the feare of Gods iudgments, or by the feeling of them, to be much troubled and

vexed

vexed with griefe and sorrow in their hearts, and to expresse their inward heauinesse by an outward great humbling of themselues, after the manner that *Ahab* was seene to be before the Lord, they grow so conceited in themselues for that they haue done, & do so flatter themselues with a vaine hope that that which was feared, shall now neuer come, or that which they felt, shall now not tarry long, trusting to the merit of their halting, lame, and euery way imperfect repentance, wherewith they seemed to be humbled: as that *Michah* of Mount *Ephraim* neuer promised to himselfe more confidently, though most
Iudg. 17.13. vainly and vnwarrantably, *that God would now doe him good, seeing that he had a Leuite to be his Priest*: then these after once they can say, they haue (they thanke God) repented of their sinnes, they haue humbled themselues, they haue mourned and wept, they haue asked God mercy for all that they haue offended in, will hereupon be ready to say, they know now assuredly that they shall be spared, and doubt not but the iudgements which already are vpon them, shall shortly bee remoued, and not tarry long: they are made hereby as secure from feare of euer perishing; as was *Agag* the Amalekite, growne foolishly and desperately careless of the sudden, a little before the time that execution was to the full to bee done vpon him: for they trust too much to lying vanities, and follow not that course that would assuredly procure them mercy; and therefore they come at the length to sinke vpon the sands of security. If they *fast often*, as did the Pharisie in the Gospell: if *they wrinkle their faces with weeping, and looke sowre*, as they then vsed to doe in that time: if *they weepe and howle and roare out vpon their beds: if they afflict their soules with fasting, and bow downe their heads like bulrushes* for a time: they make so full reckonings, and presume so largely vpon the merit of that they haue done, as though God were now come to be in their debt, and that they had abundantly deserued it at the hands of God to haue all things granted, which in such a manner

manner they should seeke to obtaine, and that the Lord should denie nothing, which men so humbled after such a fashion should make suite for, and request to haue giuen: yea, they seeme to be impatient of any delay to bee made, and that the Lord is not more present, looking beside vpon all others, to attend better vpon them: and so these run a-shelfe vpon the steep bankes of presumption, where they once touching, can neuer be safely got off againe, till they haue made their graues there, and doe sinke right downe to the bottome of deepe destruction.

Another way by which this worldly sorrow causeth death is, when (there being no measure kept in it, nor moderation that can be had of it, to keepe it within the compasse that were fit), the sorrow that is awakened and raised vp out of the heart that before was secure, breaketh out to all extremities in the highest degree, there being nothing to stay, or ballaste the heart from being vtterly ouerwhelmed in the stresse and storme of tentation, when it commeth vpon the conscience: no light of comfort, no dram of faith can then bee found to giue any succour in time of that wofull distresse, or to support and hold vp the heart from falling flat downe, and sinking quite vnder the importable and intolerable loade and burden of sorrow pressing hard vpon them: but yeelding ouer (as those that can resist no longer) to the lust and will of their vowed enemie, who all the while did but seeke oportunitie to worke their vtter ruine, they tarry not til he destroy them, but damnably destroy themselues, and desperately doe take on their course to throw off this sorrow, that shortly would otherwise of itselfe haue here had an end; making haste by laying violent hands vpon themselues, to rush into hell at once, and that with such violence, as if by force they would breake open the gates of that gaping gulfe before them, that they might haue the more speedie entrance there to grow acquainted with those sorrowes, that wil neuer haue an end, which can neither be throwne off, nor possibly boarne, can neuer bee auoided, nor no way

No outward balme able to assuage a raging conscience.

way indured; ridding themſelues out of theſe painefull feares of ſome worſer things that might haue happened vnto thē, wherwith they were before endleſly perplexed, tortured, and tormented, by comming to feele the worſt of all, many thouſand times worſe, then the worſt they could poſſibly haue feared before: that ſo from fearing they may bee brought to feeling of as much, and more then euer they feared. When, though they ſhall neuer find any cauſe to feare any more that that can bee worſe then they doe feele; yet ſhall they feele worſe, and much more then euer they could haue feared: and ſuch feare hauing an end, their feeling ſhall be euerlaſting, of paines that are vnſpeakable, and torments that neuer will haue an end. Thus worldly ſorrow, prooueth helliſh ſorrow in the end; and when it is an ouer-deepe ſorrow intended to the vttermoſt and furtheſt degree, it cauſeth death, and death euerlaſting, by ſwallowing men vp in the gulfe of deadly deſpaire, and daſhing them againſt that moſt dangerous rocke, where they ſplit in a thouſand pieces, and wracke wofully to their finall and euerlaſting vndoing, All this may be ſeene in *Saul*, *Achitophel*, and in that arch-traitor *Iudas*, who hauing been a long while ſecure and dead-hearted, euery way vnreclaimeable from further going on with that miſchiefe hee was in hand with, till he had cōmitted it; when once he had done that enormious fact, ỳ hainous ſin of his moſt vnnaturall treacherie and villany againſt his Lord & Maſter, that incomparable wickednes, and vnmatchable villany of his, did lye ſo boyling in his conſcience, as made him reſtleſſe, and neuer gaue him ouer, till for want of other eaſe and comfort elſewhere to bee found, he fought to get rid out of that trouble, by ſtrangling himſelfe in an halter: and ſo though he ſorrowed as much as ſome other, and repented more then did, or doe many, yet becauſe it was but a ſlubbering ſorrow, and a fruitleſſe and falſe repentance, his helliſh ſorrow drowned him vp in deſpaire, and for all ſuch repentance, he went to hell in the end for his labour.

Againe,

Againe, some sorrowing for sinne, how commendable soeuer it may seeme to be in the outward appearing, and very hopefull for a time, that much good will come thereon, yet not being deepely enough rooted, and soundly wrought in the heart, but slight and ouerly, so as the heart is but a little rased by it, and not wholly rent vp, such kind of sorrowing (being still but of the nature of worldly sorrow), haue been seene to haue brought out no good effect, but in the end to haue also caused death. Some that haue been much astonished, and soarely gastred by some extraordinarie iudgement happning, and who haue sometimes come wounded from a sermon, mourning for a time, and making bitter lamentation for their sinne; because they haue not held fast their sorrow by a longer labour of serious meditation, in better considering their own waies in their hearts, that so their sorrow might soake and sinke deepe enough into their hearts, their sorrowing haue soone been giuen ouer, and they quickly haue ceased from their mourning, and so haue lost all benefit that might haue come thereon; and making no better vse of such their sorrowing for a time, they haue gone away, and growne to bee more hardned euer after, and haue been found to become worse then they were euer before; according to that of *Peter*, their *end is worse then their beginning*.

Besides, worldly sorrow in worldly minded men causeth death, while they, too eagerly pursuing the things of the world, and setting their hearts too much and too strongly vpon them for the enioying of them; if they haue not their longing, if they be crossed in their desires, if they misse of their purposes, and cannot obtaine what they so much aimed at, and trauel for, they grow *sicke* with *Ahab*, and *pensiue, they tumble on their beds, and will eate no bread*, they pine away to nothing. Men for worldly things are sometimes seene to goe and runne mad, to loose their wits; yea, to hang and kill themselues. *Saul killed himselfe*, not sorrowing for his sinne, but left the Philistims should

1. King. 21. 4.

should mocke him, or insult ouer him. So *Achitophel*, because *his counsell was no better regarded and followed.* It is reported of *Lycurgus*, the Law-giuer among the *Lacedemonians*, that *hee would haue hanged or starued himselfe, because somewhat against his credit they had mended his Lawes.* Some haue been so impatient of disgrace, as they haue been ready to hang themselues, for not playing their parts well in a Play. Thus worldly and carnall sorrow being the onely sorrow that all hypocrites can haue, is found to cause death euery manner of way.

Tertullian Apcap. 46.

Chap. XXXII.

Of the seuen atendants on godly sorrow, in the heart of euerie true conuert and vnfained beleeuer.

Godly sorrow, being the sorrow of true conuerts, and of vnfained beleeuers, that on the other side causeth life, for it causeth true repentance, which is called *repentance vnto life*; and it causeth not a single and bare kind of repentance alone, but a repentance richly furnished with such graces as are most fit, and found to bee most meete to bee her attendants; and they are reckoned vp by the Apostle to bee seuen in number, which wee know makes a perfect number, all which are brought forth, and set euery one in her place and order, as so many *maidens of honour*, to giue their attendance, to accompany and waite vpon their *Lady* and *Mistris*, true and sauing repentance; which among many other vertues taketh place before them, and sitteth as a great Princesse, and chiefe Lady of honour, whom the rest are to giue much way vnto, and dulie to attend vpon. Now godly sorrow marshalleth in all these graces, as which procureth and causeth them all, the Apostle setteth it.

it out as a very generous grace, and fruitfull vertue, having a goodly traine following her, and a very fruitfull offspring, and generation of other graces that spring out of her, and are produced by her.

The first grace mentioned by the Apostle, which groweth out of godly sorrow, and is caused thereby, is *care*; and that not an ordinarie care, after an ordinarie manner taken, but a singular and very speciall care euery way notable and remarkeable: as the words vsed by the Apostle to shew and set it forth by, doe plainely import, that it was a care worthy the marking and looking vpon, when hee saith, *behold your care*; and not simply your care, but what a care; with a new rise, and as it were a double vye: both words shewing, that it was a very great and extraordinarie care, that they were now seene to haue, after they had once sorrowed thus godly. So long as men haue not the sight and knowledge of their sinnes, and haue not the sense and feeling of their sorrow and griefe for them, they abide secure and careleslie, and are troubled with nothing: but when their hearts are thorowly once pierced and wounded with sorrow for them, then they begin to bestirre themselues, and to looke about them, then they begin to take care for the businesse, how things may bee remedied, that are so much amisse; how they may get out of Satans clouches, of whom they haue been held fast as prisoners so long; and when, as poore prisoners, they haue scaped out of the hands of a rough and cruell Iailor, to care and take heede neuer to come into his fingers any more. And since by grieuing Gods spirit, we haue been thus grieued our selues, to haue care to shew our selues more tractable euer after to follow better his guiding, and the leading of his hand. The word that is vsed, may signifie *studie, earnest labour and diligence*, which they vsed to correct the fault, and take away the scandall: it was not an idle thinking, but a deepe weighing and laying matters together, and as it were a beating of their braines with an earnest studie and care about those things. So

that where godly ſorrow hath been firſt wrought, for offending God by our ſinnes committed, that ſorrow will breede and bring in this caring, this ſtudying and euer taking thought about the matters of our ſaluation, how God that hath been ſo offended, may againe be pacified: how his anger that is kindled, may be quenched aud be cauſed to ceaſe: what we are to doe that we may be ſaued: what courſe we may take to pleaſe God better. It breeds in vs care to ſhunne all ſuch occaſions, as by which we were drawne to fall into ſinne before, and care to vſe all good meanes, without neglecting any, whereby we may be confirmed in our better ſtanding, and kept from falling for afterward. In whom ſuch a care is not found to be wrought and follow vpon their ſorrowing for ſinne, their ſorrow is vnſound, and they themſelues are farre from repenting truly, for they are not come yet to the firſt ſteppe that ſhould leade to the ſame.

The ſecond grace, cauſed by godly ſorrow, was *a cleering of themſelues:* and that too, in a notable manner: for of all theſe ſeuerall graces, the Apoſtle vſeth the ſame words, to ſhew they were all very remarkable in them. *Behold* (ſaith hee) *what a care! behold what a cleering!* Giuing all to vnderſtand, that theſe graces were right and of the beſt kinde, and were in a very notable and excellent degree found to be in them. Now the word may ſignifie Apologie, or defence of a mans ſelfe, whereby hee may be excuſed. This cleering of themſelues, was rather by a free acknowledging of the fault, confeſſing of the action, asking mercie for it, by ſuing out a pardon to haue it forgiuen, and they that way to be cleered and diſcharged, when the action is once withdrawne, the controuerſie taken vp, and the ſuite ſo brought to an end: then for them to ſtand vpon poynts with God, in holding plea with him, to make that either nothing or leſſe then it is, made by God himſelfe, in his declaration that hee hath drawne and put in againſt them. If a child hath offended

fended his father by euill doing, and his father knowing it, shall cast him to an account for it, it is not for the childe to goe and seeke how he may excuse himselfe, by laying it vpon some others, by telling this or that lye vnto him, for that will but more offend him: but his way is, to downe vpon his knees, to confesse plainly the fault, to shew his griefe for it, and to craue to haue it forgiuen. This will sooneſt purchase pardon from his father, and so being forgiuen, he goeth away cleered of the fault. This cleering, the Apostle mentioneth twice in one verse in the same place, and maketh it to be the last and blessed effect, which all these graces (together where they are found to be wrought) will at the length bring foorth in him that truly doth repent: and that is, they will cleere him from all his sinnes. There is no better cleering to bee got from sin, then by soundly repenting: that will cleere him before God, who hath promised to pardon all the sinnes of such, to *take away all their iniquities*, to *couer their transgressions*, and *neuer to remember such their sinnes any more*; in such sort, as if they should be enquired for, *they should not be found*, and if they should be asked after, *there should be none*: now if *God doe iustifie, who shall condemne?*

Repentance is the best way of cleering any sinner in like manner before men: who if he be once found to haue truly and soundly repented indeed, and to haue giuen that satisfaction, which in some cases is necessary to be giuen: then let his sinne haue been neuer so grieuous, they ought to forgiue it, to cleere him of it, and to vpbraid him no more by the same.

Sound and true repentance is the best way of cleering any sinner, and of defending of him against the strongest accusations that sinne it selfe or Satan can lay in against him: for though they can iustly lay to his charge that he hath done such a sinne, yet hee can as readily cleere himselfe againe from that accusation, by answering that hee hath vnfainedly repented for that sin, and obtained par-

don for the ſame, which hee hath readie to ſhew for his lawfull diſcharge, againſt all that liſt to challenge him, or call him further into any queſtion. The ſinner that hath truly repented for his ſinne, hath alwaies ſuch an anſwere as this to make vnto Satan, euen when he is moſt troubleſome vnto him: for ſuch ſins as cannot be vndone, he may ſay vnto Satan, Tell me not *what I haue been*, and *what I haue done*; but *what I am*, and *what I doe*, and *what I would doe*: I was a rebellious ſinner, but I haue obtained grace truly to repent and to leaue my ſinne, ſoundly to be conuerted and changed from that I was, and now to become a new and another man, I am no more what I was, and I would yet be better then I am. There is a double kinde of cleering away ſinne: there is a cleering of the guiltineſſe of ſinne by pardon for the ſame: and a cleering away of the filthineſſe of ſin, by purging and cleanſing ſinne away. He that hath committed ſinne, as well open before men, as before God, is to ſeeke to cleere himſelfe, as before God, ſo before men, by free acknowledging of the ſame, humbling themſelues for it, and ſhewing themſelues to haue truly repented of it.

The third grace, cauſed by godly ſorrow, is *indignation*. This followeth godly ſorrow, that men are ſet in a chafe, and put into a heate with feruent anger and indignation againſt their ſinnes, and themſelues, for committing of them, to make them fret in their mindes, to be at defiance with ſin, and fall out with themſelues for being ſo groſſely ouer ſeene; and as men when they are angrie one with another, they will not ſtick to fall a railing one vpon another: ſo are they ready to giue themſelues hard tearmes, to ſay, What a beaſt was I? what a foole thus to be ouerſeene? how was I bewitched? I think I was mad, as *Paul* ſaith, *he was mad in raging againſt the poore Church*. Yea how impatient ſuch haue bin with themſelues, hath bin made to appeare by ſome outward geſtures, of *ſmiting their hands on their thigh*, tearing their haire of their head, and from their beards, rending their garments: which

Ezra 9. 3.

ſheweth

sheweth they could not keepe quiet with themselues. And as for their sinnes, by which they haue offended God, there is nothing so deadly hated and abhorred of them, as are they: they can neuer more abide them, their blood riseth, and their hearts swell against them where euer they see them. Neuer did *Ammon more loath Thamar, after he had satisfied his filthie lust with her, when he could not abide her presence any longer, but commanded she should be thrust out of the doores, and the doores bolted against her that she might come in no more,* insomuch, as it is said, *the hatred wherewith he then hated her, was greater then the loue was wherewith hee had loued her before:* then these true penitent seruants of God do loath and abhorre most those sinnes, which before they were knowne to haue loued best, so as they cared not if they neuer saw their faces more: and it is an endlesse vexation and torment to their conscience but to thinke of them, and of the vile euils that they haue cõmitted with them, so as they can haue no rest, till they haue rid them away out of their sight, thrust them out of the doores of their hearts, cast them out of their hands, as things most loathsome that cannot longer be abidden, and in detestation of them, bid them *get them hence,* barring vp all passages so to keepe them out, as there may be no place left open, by which it might be possible for them, returning, euer to get any entertaiment there againe. Their angrie carriage towards their sinnes that haue deceiued them most, is not vnlike the rage of some men, when they come once to see how they haue been oft abused and vndone by filthie queanes and harlots that haue enticed them, they then grow impatient, and can no more abide them, they are ready in defiance of them, to spit them in the teeth, to slit their noses and giue them whores markes, and send them away disgraced, that none may euer more be deceiued and abused by them, but know them what they are. So doe these deale with their sinnes, they doe not only loath them themselues, to spit in their faces, thereby

2. Sam. 13. 15.

to

to shew in what degree they doe abhorre them; but they cast all the shame and disgrace vpon them they can, to make others in like sort to loathe them, and not to be deceiued as they haue been by them; they so brand and marke them, that al may be warned to take heed of them, and not to indanger themselues to bee mischiefed and spoyled by them. This is that which the Prophet sheweth shall be done by the people, when they are once reclaimed out of their way of erring, and shewed the right way they were to take and walke in; he saith, *they should not onely leaue worshipping of grauen Images, care no more for them, and doe them away:* but shew their indignation against them, *by defacing them, spoiling the couerings of them, teare and rend their golden ornaments, defile that that was about them, and then cast them all away as a menstruous cloth,* with words of greatest abhorring and defiance spoken vnto them, when they shall say vnto them, *Get thee hence.* This is that feruent anger and indignation that is caused by godly sorrow, in the hearts of them that doe truly repent, against all their sinnes which they haue committed, and wherewith God so much hath been offended.

Isai. 30. 22.

The fourth grace caused by godly sorrow, in the heart of him that is truly penitent, is *feare*, a grace that is contrarie to securitie, prophanenesse, and all contempt of God. This feare, so it be vnderstood of a holy feare, such as may beseeme a true seruant and child of God to haue, may bee carried as farre and as wide as you will, it hath included vnder it all that is to bee feared: for he that is thorowly touched and wounded in his conscience with godly sorrow, cannot abide careless any more, nor remaine voide of much trembling and feare; fearing for that that is past, and cannot bee vndone, what mischiefe and harme may grow thereupon; fearing for that which through the hidden corruption of nature may be fallen into and committed, yet worse then that which hath been done, if grace be not in time begged and sought of God for preuenting

the same; fearing left by this his falling into sinne, God shall now be dishonoured, his truth slandered, the Gospel disgraced, the holy profession euil spoken of, and brought in contempt: fearing left his example in sinning, should imbolden others vnto euill doing, and should lye as a stumbling blocke in the way, to cause others to fall; offending the weake, grieuing the good, and opening the mouthes of the wicked to blaspheme: fearing Satans malice, left he doe againe assaile him, and set anew vpon him: fearing his owne frailtie, left he should againe bee ouercome: fearing left God being displeased with him, should with-hold his grace from him; and left being left to himselfe, he should let the spirit be quenched in him, and the sparkles of grace die out, that were so lately but new lighted and kindled in his heart. There is nothing that he may not in some sort feare of the things that are to be shunned, and which he ought to be carefull euermore to preuent all that he can; according to that, *A good man feareth alwaies*; and that is the best way to cause him to depart from euill. Many labour to put away this feare, but then they put away that which should breed their safetie, and their best securitie in the end; in this doing they lay the raines vpon the necke of their owne lusts, being without feare to bee carried by them which way they take liking; and then they were as good ride vpon a wild colt without a bridle, there being no bridle to keepe men in from sinning, if the feare of God be not found to be in them: the feare of a wounded conscience is whereby they forecast all the worst things to themselues, and labour to preuent them.

The fifth grace which godly sorrow causeth in the heart of him that is truly penitent, is desire; which is a grace contrary to that dulnesse and dead-heartednesse, that sluggish and careless negligence, that is vsually found to be with them that are neuer troubled about the estate they abide in; and therefore they seldome or neuer are moued with any thing; they haue dead hearts and

and feele nothing; and their desires after goodnesse are as dead as their hearts, so as they care for nothing. But a poore, grieued, and humbled soule, that is strucken and wounded in his conscience with the guilt of his sinne, hee is made of desires, he hath nothing but desires in him. The Hart that is chased, desireth not more after the water brookes, then his soule is a thirst for God, euen for the liuing God, that he might see the light of his countenance lifted vp vpon him, and so be receiued into his loue and fauour againe. How doth his soule *open it selfe in desire vnto God after reconciliation with him, for the obtaining of pardon for his sinne, and that he might be refreshed with his mercies right soone*; euen *as the thirstie and dry ground when it is chopt and dry, gapeth and riueth for want of raine*, till it may be moistened and refreshed with showers from heauen. What is there more in the longing desire of his heart for afterward, then to cry out with *David, Oh that my waies might now be made so direct, as I might henceforth keepe the Commandements of God alwaies*: and that a new heart might be giuen, and a right spirit renewed in him: that he might haue strength to withstand tentation the next time; and that measure of grace giuen him, as by which he might be able to ouercome his chiefest corruptions, denie himselfe, bring vnder due obedience the rebellion of his will, and rule better his vnruly affections; that his life may be so reformed, as God may be wel pleased, the Church better satisfied, he may haue more peace, and sound comfort in his heart. These, and the like, are the holy desires which a godly sorrow will cause in that heart wherein it is once wrought. Such will complaine they cannot pray as others, remember Sermons as others, preuaile against their sinnes as doe others: but they haue desires to doe all these; and so they being of the number of them, whose desires are still vnto goodnesse, and who are euer hungring and thirsting after righteousnesse; they therefore are pronounced by Christ his owne mouth to be blessed, because such (in the end) shall vndoubtedly

ly be satisfied.

The sixth grace which godly sorrow causeth in the heart of a true penitent, is zeale; which is somwhat more then is desire; for it is desire intended and encreased. This zeale is occupied either about that which is good, with great and feruent desire after a most earnest manner for louing of it, and hauing it better practised: or about that which is euill, with like desire to haue it shunned and abhorred. It is a most earnest affection of the soule, which cannot be kept in, but breaketh through all, and bewrayeth it selfe: It is a feruency of spirit, arising of a mixture of loue and anger, causing men, with all earnestnesse, to stand for the truth, and the maintenance of goodnesse, piety, Gods worship and honour, and all things that may make for the furtherance and aduancement thereof. And on the contrary, so to be filled with griefe, displeasure, indignation, and holy anger, to see God dishonoured, and the truth wronged, or goodnesse any way to bee disgraced: as Gods seruants haue not been able to endure these things, but their zeale about them hath euen consumed them: as *Dauid* professed, that *his zeale had euen consumed him, because his enemies did forget Gods word.* A true conuert then, that is thorowly penitent for his sinnes, whose soule melteth within him, and (as it were) *droppeth away with heauinesse for his sinne*, where he thinketh how God hath been dishonoured by him, what euill he hath done by the sinne he hath fallen into. How doe his eyes gush out with riuers of teares, when he considereth of these things? his zeale compelleth him so to doe, hee can doe no otherwise. And as he is thus troubled about his owne sinne, such is his zealous hating of sinne whersoeuer hee findes it committed and done, as his soule within him, is *vexed* and tormented; as was *Lots* from day to day, in seeing and hearing mens outrage in wickednesse, and all the abominable and filthy words and deeds of vngodly men; on the other side, how is the heart of such a one inflamed with the loue and zeale of the glory of God, what

Psal. 119. 139. 136.

Psal. 119. 28.

what a burning desire hath he, that as God hath been dishonoured by him through his falling into sinne, so hee might now bring some glory to his name, by his rising againe from the same, and by doing of things worthy of amendment of life, labouring to keepe the commandements of God, with zeale as hot as fier? what an earnest care hath he ouer the good of his brethren, lest any of them should be hurt by his example in sinning? how ready is he found to be in his true zeale to God, and loue to so many as he that way hath wronged, to make them the best mends he is able, and to giue them any satisfaction? he stands not vpon his credit among men, how that may be hindred, neither cares hee for worldly shame, so hee may be sure God may be honoured and well pleased by him. He hath burning in his breast such a fier of ardent zeale, as soone will consume all such trashie counsell, if any such should be giuen, so to let and hinder him, and bring it so to nothing, that as nothing it would be esteemed by him.

The seuenth and last grace mentioned by the Apostle, which godly sorrow causeth in the heart of him that is truly penitent for his sinne, is reuenge. All the other things being done, it doth not yet content a true penitent person; he will not forgiue himselfe, though God should forgiue him: he would not spare his sin himselfe, though God should spare him for it, and neuer at all be found to smite him. The reason why he is thus implacable and vnappeasable towards his sinne, is, for that he knoweth hee hath not the like enemie in all the world beside (no not excepting the very diuell of hell himselfe, with all his malicious working) that possibly could doe him the like hurt and mischiefe, as his sinne alone, either hath, or might haue done: which so long as it is spared by vs, and no execution seene to be done vpon it, that sinne is all the while in hand with doing that against vs, as may become our vtter vndoing: for enough is done by it, so long as it is contained and maintained, as may cast vs out of Gods

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fauour for altogether, and cause the Lord to take no more delight nor pleasure in vs, but to hide his countenance, and to withdraw the loue of his heart, and his fauour from vs; yea, to incense his anger, and cause the fier of his wrath to flame out vpon vs: enough is done by it, to set Gods Angels and men against vs; yea, the diuels of hell also, and all other the creatures with them, to become ministers of God his vengeance, to doe execution vpon vs, because we haue not done execution vpon our sinnes, that they might not haue stirred vp such displeasure and wrath against vs. What child would not be reuenged of such a mischieuous and spitefull enemie, as is neuer ceasing to set his father against him, so as hee can haue no countenance at his fathers hands when he commeth before him, but is the cause why the father looketh with a most irefull countenance vpon his sonne, and is euer frowning and bending his brow vpon him, in such sort as is intollerable, and cannot be abidden; yea, is euer vpon the point of disclaiming him to bee his sonne, and so for altogether to dis-inherit him? All which is done by sinne against euery party offending. Who could euer endure the mischieuous working of such a spitefull enemie and malitious make-bate, as will be sure to worke a mans vnquiet at home, and see that hee shall haue no long peace nor rest abroad, but is euer running to the Iustice, often to the Councell, to haue him vp to the Starre-chamber; yea preferring to the King himselfe many and grieuous complaints against him, for which, warrants are still out for him, to fetch him *coram*, that he can neuer rest nor abide in quiet by him; if such an enemie could be knowne, would not a man bee prouoked rather to die vpon him, then not to bee reuenged on him to the full? But such a despitefull enemie haue we of sinne, which setteth all that it can against vs, it being the greatest make-bate that is in all the world, putting vs to more trouble, then doe all the enemies we haue beside. It is the onely cause wee can haue no peace nor rest in our consciences

at

at home, becauſe it euer leaues there a ſting of guiltineſſe behind it, which neuer ceaſeth to torment vs. It breedes vs al the trouble, the moleſtation and the griefe, which we at any time doe meet withall abroad; that is euer crying in the eares of the Lord againſt vs, the cries thereof ſtill going vp to heauen. Whence it commeth, that wrath oftentimes goes out from God, and then whole armies of ſorrowfull troubles, afflictions, croſſes, loſſes, ſickneſſes, paines, diſeaſes, and death it ſelfe, are ſent out againſt vs, and come vpon vs, as miniſters of his vengeance, to execute ſuch iuſtice as is meet for ſuch offenders. Will any one then maruell, that a true penitent perſon that hath been much humbled, and whoſe ſoule hath thorowly ſmarted for his ſinne, ſhould carry ſuch an vnappeaſable hatred againſt it, and be at ſuch deadly fewd therewith, as nothing can turne, nor ſtay him from taking vengeance to the full vpon the ſame, ſeeing by reuenging his ſinne himſelfe, he knoweth he ſhall ſpare God a labour, who then will bee reuenged thereof no more. Therefore is it that you ſhall ſee true penitent perſons take the whip and rod into their owne hands, and whip their ſinnes ſtarke naked; not after a Popiſh faſhion, with opinion of meriting for the ſame: but after a child-like faſhion, that mourneth before his father, whom he hath wronged and wounded when hee knew not what hee did, as one that was for a time beſide himſelfe, and looking vpon him whom he hath ſo pierced; and being in bitterneſſe before him, catcheth hold vpon the inſtruments and weapons by which all the miſchiefe hath been done, and then throweth them as farre from him as poſſibly he can, that he may neuer ſee them more. Thus doth a poore grieued ſoule (that is euer mourning before God for the offence that he hath done againſt him), flie vpon the face of his ſinne, and rending his heart with griefe within, and tearing his garments for ſorrow without, ſetting his hand vpon his ſinne, wrecketh all his anger vpon the ſame, tearing it into a thouſand pieces, and rending it all

2. Cor. 11. 31.

to

to fitters: pulling out his right eyes, cutting off his right hands, martyring the whole body of sinne, and maiming all the members of the old man; till that as his sinnes haue crucified Christ, hee may see them also crucified, and to haue breathed out their last life breath. A notable example of zeale in taking vengeance vpon sinne, and of seeing execution to be done vpon the same, and that to the full, we haue in *Moses the man of God, who otherwise was the meekest man vpon earth:* this *Moses* when he was *come downe from the Mount, and saw the Calfe they had made, and their dancing about it*; it is said, *his anger first waxed hote, and he cast the Tables out of his hand and brake them beneath the Mount:* and then *he tooke the Calfe which they had made, and burnt it in the fier, and ground it to powder, and strowed it vpon the water, and made the children of Israel to drinke it*; that if they would haue it againe, they might no more plucke it off their eares, but goe and rake it out of their bowels. All which was done for the greater detestation of their sinne, and of that their vnsufferable abomination, which hee thus found to haue been erected and set vp by them. And yet not satisfied herewith, hee called the sonnes of *Leui* to him, and commanded them, euery man to put his sword by his side, and to goe in and out from gate to gate throughout the campe, and slay euery man his brother, euery man his companion, euery man his sonne, and euery man his neighbour, vntill there was vengeance taken of three thousand men, which fell that day by the sword. So seuere was the vengeance that was taken, and the execution that was done, both vpon the sinne committed, and the sinners themselues that had done it. And this is the furthest that a poore grieued and troubled soule can goe in his angry and zealous pursuit of sinne, to bee reuenged vpon the same; namely, when he hath set hand vpon it, and got it vnder the hatchet, then to wreake all his anger vpon it, hacking and hewing it, mangling and martyring it,

Exo. 32. 19. 20. 26. 27. 28.

and cutting and chopping it, as ſmall as hearbs are to the pot (as we vſe to ſpeake), making ſure worke of it, in giuing it ſuch deadly blowes, as it may neuer bee poſſible for it to recouer any more, of the wounds and hurts it ſo hath taken, and euer ſeeking (as ſinne doth reuiue) to mortifie the deeds of the fleſh by the ſpirit, by a daily dying vnto ſinne, and breathing out the ghoſt thereof. And this is that holy reuenge the Apoſtle meaneth, when a repentant ſinner vſeth all good meanes he can, that may ſerue to ſubdue the corruption of his nature, to bridle carnall affections, and to mortifie all manner of ſinne.

The Authour hauing thus farre fully perfited this Treatiſe, was called out of this life, leaning ſo much as followeth (according to the firſt draught) in looſe papers; whereout being collected by a faithfull Miniſter, and found fitly to agree, it was iudged conuenient to bee adioyned.

Chap. XXXIII.

How ſorrow for ſinne cauſeth confeſſion of ſinne, according to the diuers kinds of it; and of the differences to be ſeene in men therein.

Confeſſion.

Sorrow in the heart conceiued for ſin, eſpecially if it bee in any great meaſure, and the heart be deepely wounded, and thorowly pierced with the ſame, it will not be held in, and kept ſhut vp within the doores and gates of the heart, there alone to worke ſuch effects, and cauſe ſuch euents to follow thereof, as before haue been ſet downe; but it will breake out as fier, that

that cannot any longer bee ſmothered; and the fulneſſe of that ſorrow that cannot bee held and contained in the heart, will ſeeke ſome way to haue vent, and to empty and poure out it ſelfe, by vttering of ſpeech with the tongue, and by making open and plaine confeſſion before others of the ſinne, for which the heart is ſo ouerburdened with griefe and ſorrow within; which is for the time a little eaſing to the heart, which otherwiſe was as if it would haue burſt with the fulneſſe of ſorrow it felt, if this had not bin the ſooner done. Euen as when the ſtomack is oppreſſed, and ſurcharged with too great a fulneſſe, and ouerladen with more then it can either brooke or beare, there is neuer any quiet to be felt, vntill the ſtomack bee eaſed by vomite, and caſting out of that ſurpluſage of matter in it, that makes ſo ſicke and painefull: ſo likewiſe when ſorrow and griefe for ſinne committed, doth ouerlade and preſſe the conſcience, and fill the heart brim full with painefull heauineſſe, and wofull diſtreſſe, which is felt broyling within, and turmoyling and loathſomly fretting the bowels of the ſoule with greater diſquiet, then can be abidden; there is no eaſe to be hoped for, or that euer can bee felt, vntill by open and plaine confeſſion (which is, as I may ſay in this caſe, the vomit of the ſoule) that ſinne be with vtter-deteſtation vomitted vp, and caſt out with all kind of abhorring and loathing of the ſame. Whereof there is a pregnant example ſet forth in *Dauid* after the committing of that great and groſſe ſin of his, into which he ſo foulely did fall. Who did euer take more paines to hide his ſin after it was committed, then did hee for a time? Who tried more waies? Who caſt more about by vſing ſundrie and diuers likely courſes, to haue had his ſinne ſmothered, that it might neuer haue been knowne, nor come to light, then did *Dauid*, as the hiſtorie doth report? And yet all his labour this way was loſt, nothing proſpered nor ſucceeded to his mind, hee could find no eaſe of that torment which he felt in his conſcience, thorow the guilt of his ſinne; no reſt to his ſoule from the turmoile

2. Sam. 11. 4.

2. Sam. 11.

moile and diſquiet which hee felt within; no freedome from the paines which hee was ſo ſoarely vexed withall, which God had inflicted vpon him, as iuſt puniſhments for his ſinne; but which way ſoeuer he turned him, he felt no more eaſe, then if he had lyen vpon a racke; for night and day the hand of God was heauie vpon him, ſo as *his bones waxed old through his roaring all the day, and his moyſture was turned into the drought of ſummer.* All this hee himſelfe ſaith (Pſalm. 32. 3. 4. 5) *was while he kept ſilence, and would ſtill haue kept cloſe his ſinne, and bit in his ſorrow and griefe he felt for the ſame:* but ſuch ſmothering of his ſin was, as if hee hauing *hot coales* powred into his boſome, ſhould haue claſped his garments cloſe about him, ſo to ſhut them in; which euery one knoweth, would haue been a courſe not to be abidden, for the burning and ſcalding would haue been intollerable, and neuer to haue bin indured and borne, vntill all had been ript open, and throwne out againe. Therefore when hee could find no more eaſe by keeping ſilence, he burſt out to make open confeſſion of what he had done, and came to *the acknowledging of his ſinne, without any further hiding of his iniquity:* for ſo he ſaith, he did conclude with himſelfe, and reſolued to do, *euen to confeſſe his tranſgreſſions vnto the Lord;* ſhewing what a bleſſed effect followed vpon this courſe taken, that *then hee was refreſhed, and found eaſe to his ſoule, the Lord was pacified towards him, and forgaue him the iniquitie of his ſinne.* A very memorable example, and thing moſt worthie to be marked, as we are well giuen to vnderſtand by that word [*Selah*].

Sinne in the conſcience is as a thorne in a mans foote, as needels in the fleſh, or as poyſonfull matter in a ſoare, which lieth burning, and belching, and aking with paine not to be abidden; there is no reſt in ſuch caſes vntill they be got out, the ſoare launched, and the poyſon expelled; then commeth eaſe to the patient. *Iob* doth ſay, that *If he had couered his tranſgreſſions as did Adam, by hiding his iniquitie in his boſome, he could haue had no comfort by that*

Iob. 31. 33.

courſe

courses in his distresse? For the Spirit of God thereby teacheth it downe, that who soever couereth and hideth his sinnes shall neuer prosper: but he that confesseth and forsaketh his sinnes, shall haue mercy. Prou. 28. 13. The couers and cloakes of sinne doe nothing but intercept and hide the gracious light of Gods countenance from shining vpon the offenders and vses thereof: for why should God vouchsafe to forgiue that to vs, which wee will not vouchsafe to acknowledge, seeing that mortall men doe looke for confession of such faults as others, though being but their fellow-seruants, haue done against them, before they will forgiue them. Thrusting out of sinne then, and a clearing of the conscience by casting it vp, and vomiting of it out of the stomack of the soule as a loathsome burden, that cannot any longer be borne, by a free, an open, and plaine confession made thereof; and by an acknowledgement of the euill that hath been done, though it be against a mans owne selfe, that hath been the doer of the same, is the readiest and best way that can bee taken, to ease a grieued heart that is oppressed with sorrow, and heauily laden with the importable burthen of his sinne: for confession of sinne is the medicine to cure sin; and where sorrow is in such a degree felt in the hart, it cannot alwaies bee kept in, but it will force out some confession to be made by the tongue, to trie if that way any ease can come to the heart, or any relieue possibly bee gotten by such a course taken.

* *Confessio peccati est medicina peccati: Nazianz.*

This confession of sinnes is to be made first and chiefly to God, and that both publikely with, and before others, in the publike Congregations and Assemblies of the Church; and also priuately in our secret and priuate prayers by our selues, which is then sufficient, when our sinnes are not knowen to others, or none else then by vs offended and offended; vnlesse we find cause to discouer our priuy faults and secret infirmities to some faithfull Minister or friend, that is fit and able to counsel and comfort vs in respect of the same, as Iam. 5. 16. willeth Christians to do.

1. *To God, Publike,*

Priuate.

And we are to confesse our sins vnto God, not as to one that were ignorant of them, and knew them not before to haue been done; but as to him that knoweth, and perfectly remembreth all things, hauing them as it were written before him in a booke, who searcheth the heart, and knowes all that wee doe amisse; that spieth out all our waies, and hath the heauens, the earth, and our owne consciences the faithfull witnesses of our sins against vs; therfore are we the rather to confesse our secret sins vnto him, because we know he knoweth them, that by our so confessing of them wee may doe him to know, that wee also know them our selues; and that our hearts are so filled with sorrow within for hauing done them, that wee cannot but expresse the bitternesse of our griefe, by making such an humble confession of our sinnes vnto him, who taketh knowledge of all sinnes, and that onely can forgiue them, and grant vs pardon for them; as he hath promised so to doe, Prou. 28. 13. 1. John 1. 9. and hath accordingly performed to *Dauid* and others, 2. Sam. 12. 13.

2. *To men.*

Beside this confessing of sinne vnto God, if the sinne committed, hath not onely been done in the sight and knowledge of God, but also before men, with scandall and offence to the Church wherein it is so done; then is it to be openly confessed both to God and men thereby offended, that the plaister of confession being spread as far, as the hurts and wounds of sinne haue extended, they may be soundly cured.

Sinnes for which confession is due vnto men, are either such as be offensiue, and hurtfull vnto some certaine and particular persons onely, vnto whom like priuate confession is requisite, by the testimonie of our Sauiour Christ; or else they are such as bee publikely offensiue, and scandalous to a whole Church or Congregation; either in regard of the notoriousnesse of the crime committed, or in respect of the obstinacie of the offender, proceeding vnreclaimeably with an obdurate heart and high hand in any priuate or lesser sinne, whereby he doth iustly deserue,

Mat. 5. 23. 24.

1. Cor. 5. Matth. 18. 17.

and

and cause that it should be made publike, that others may take heed of him, and hee accordingly be censured, ashamed, & chastised: for these, no lesse then publike cõfession is sufficient, that thereby the Church and Congregation may be satisfied, and the poore sinners sorrow and griefe of heart, as one that is indeed truely penitent, may bee brought out, and made manifest to be true and sound, as it ought to be.

Difference betweene sound & counterfeit.

Here in confession of sinne also, there is many manifest and plaine differences betweene the repentance of sound converts, and of those that are impenitent, vnrepentant, and at the best but counterfeit.

1. From popish confession.

And first to begin with the Papists, who for priuate confession are more seuere in their tradition, then God is in his Word, vrging euery man vnder paine of damnation to confesse in the eare of a Priest, all, and euery one of his sinnes in particular, how secretly soeuer they haue been done; and so many times doe vrge men to doe open penance for secret sinnes, inuerting the discipline of the Church: this neither the Word of God any where requireth, neither the Orthodox Church hath taught, as well doth Master *Perkins* make to appeare in his Reformed Catholike in his Treatise of Confession, that Auricular confession was not knowne vnto *Augustine*, it is cleare, for he said, *What haue I to doe with men, that they should heare my confessions, as though they should heale all my diseases.* And likewise *Chrysostome*; *I doe not compell thee to confesse thy sinnes to others.* And againe; *I doe not bid thee confesse them to thy fellow-seruants, who will mocke thee: but confesse them to God, who will cure and heale thee.*

1. Into man.

August. confess. lib. 10. cap. 3. Chrysost. tom. 5. hom. 5. de desnatura. Et in Psal. 50. hom. 2.

The Papists doe likewise erre about the confession of sinnes which they make vnto God, in that it is, and must be made in a tongue or language not vnderstood of the speakers thereof being ignorant, which hindreth the feruencie of his zeale, that so doth make his confession, and the breaking of his hart with sorrow for that sinne, which hee confessing, knoweth not what it is that hee doth confesse;

2. Vnto God.

selfe; and therefore may well thinke such confessing will bee fruitlesse, and boootlesse, and all in vaine: for it is not likely that euer God will take knowledge of that for the forgiuing of it, though pardon in some sort may be asked of him, when he that asketh it, knoweth not what he asketh, and vnderstandeth not what he saith; it is not like that euer the Lord will heare him, that heareth not himselfe all the while he is a speaking he cannot tell what.

2. From open Atheists.

Now in the next place to come to the openly prophane and vngodly persons, they offend against the making confession of sinnes vnto God, at least in any particular manner, because they are shut vp in hardnesse of heart, so as they cannot repent, and therefore will bee brought to no speciall confession at all; which course doth need no light of Gods word and glorious Gospell to shew the damnablenes thereof; for the candle light of the Heathen, is sufficient to discouer their state to bee most desperate and past all hope. *Seneca* could say, that as to tell a dreame is the part of one that first wakened himselfe out of his dreame, that now hee may tell it vnto others; so to confesse sinne, is the office and part of him that is in the way of being recouered out of sin: whereby is intimated the contrarie, for any to hold his peace this way, is to be in his dreame still, and to lie drowned in the gulph of perdition, and in a deadly lethargie and sleepe of sinne.

3. From common Protestants.

But to come to set downe some differences of confessing sinnes betweene common Protestants (I meane those that only are but carnal Gospellers, hypocrites, and counterfeit conuerts at the best), and them that are throughly penitent, and who haue their hearts broken indeede with godly sorrow for their sinnes. The first sort, if they could get their shame and ignominie remoued, and still keepe credit with men, they care not though they doe keepe still their sinne, which appeareth by the manner of their making confession of their sinnes; which is done after so slight a fashion, and in a stubborne manner, hauing such a com-

1. Difference.

a companion of pride loyned with the same, as will strangle it to death before it come forth: but a true penitent childe of God doth make confession of his sinnes with shame and confusion of face for them; yet not sparing nor caring for any shame amongst men by confessing his sinnes, nor what cause he hath to looke sadly vpon them, but how he may in all humilitie looke vp with hope and comfort vnto God; hee careth not what punishment soeuer God laieth vpon him, so as his sinne may be taken away; he is still crying out with *Dauid*, *Lord take away mine iniquitie, and blot out all my sinne*: for the nature of true repentance is to make a man ashamed of sinne, which hee hath committed, but not ashamed with griefe to confesse it when it is done; but men are for the most part so full of selfe-loue, as they will not yeeld to make any other confession of their sinnes, then such as will (as they thinke) stand with their owne outward estimation, credit and honour. Psal. 51.

2. *Difference.* Hypocrites are more generall in folding vp all their sinnes in a bundle together, when they come to make confession of their sinnes, regarding no more one then another of them; but shuffling of them together vpon a heape, they doe make a generall and confused kinde of confession and acknowledgment of them, and such also is their humiliation for them. But as in surfets taken in eating, some one kinde of meate intemperatly eaten, may be the principall cause of that surfet; so among many sins there may be some one or two chiefe festring sins, which doe lie rankling in mens consciences, that require speciall cost to be bestowed about them, and regard to be had of them.

True penitents therefore doe deale more particularly, and looke to their speciall and chiefe sinnes, acknowledging them with griefe of heart vnto God, making their beginning there; and having their thoughts most specially to dwell vpon the consideration of them. It is meet that men should take seuerall repentances for their seuerall

rall sinnes, and for the vaine pleasures and carnall delights they haue taken therein, that hauing had many vnlawfull pleasures in sinnes, they doe not shut vp all with one repentance alone. There is a storie, 2. Sam. 21. 1. that in *Davids* time God sent a plague vpon the land for a sinne committed in the daies of *Saul*: if *David* and his people were punished for not regarding *Sauls* sinne; how much more liable was he to punishment, if he had not regarded his owne sinnes, and the sinnes of his time? It was well said by one, that if for the blood of the Martyrs shed in this land in Queene *Maryes* time, wee had had euery yeere since a fast throughout the whole land for that blood shed, it had been little enough; how much more then for our owne proper sinnes, and the sinnes of this time, which now ouerflow the bankes both of religion and ciuill honestie? Where capitall and principall sinnes that haue much angred the Lord, and greatly prouoked his displeasure against the offenders, haue not in speciall manner been bewailed, acknowledged and confessed vnto the Lord, when men haue made their repentance, and humbled themselues for their sins, it hath come to passe, that such as haue gone forward a great way in repentance, haue been faine to goe a great way backe againe to fetch better repentance, that they may repent for that which yet they neuer repented of: as in the time of Ezra. 10. 10. 11, the people hauing *repented long*, were faine *to go back to fetch new repentance*; and hauing *fasted before*, to *fast again*, & *turne all mirth into mourning*, because they forgate *a speciall sinne of marrying with strange wiues*. For as in an Euidence and writing for assurance, there may be left out such words as should be most effectuall in the conueiance, to the great preiudice of the lawfull owner, which must cause it to be new written againe: so in a mans repentance many things may be found out, which were forgotten at the first, to the great hindrance of a mans comfort. Hence it is that men often remember vpon their death-beds, with much griefe of heart, the sinnes

of

of their youth, their incontinencie, their pride, their oppression, their slanders and wrongs they haue done to their neighbours that are dead and gone, no satisfaction hauing been therefore made by them. And experience hath tried and taught this, that many, though they left their sinnes long agoe, yet because they did not throughly and soundly repent for them, they haue rebounded backe vpon them with terrible sights and fearfull visions, to humble them, and to bring them to a more serious examination of them, and better sorrowing for them, though long since left, and in a manner quite forgotten.

The confession of Iudas. Matth. 27. 3. 4.

I doe not denie, but that hypocrites and reprobates may sometimes, through the great distresse of conscience that they are in, be brought to make a more particular confession of their sinnes, and to make speciall mention of their most hainous and enormious vices, which they are guilty of, and which now haue brought them to that distresse wherein they are. *Iudas* was a rank hypocrite, and a close cunning one, if euer there was any, yet he is said to haue repented; and in the hellish sorrow that he was in, he made confession of his sin; yea he made confession of his particular sin, & that openly, he cared not who heard him; and he confessed that sinne that was of all his sinnes the greatest, and whereby hee had most offended: but because it was without faith in Gods mercie, and without any true humbling of himselfe before the Lord, seeking vnto him to haue it pardoned; and was made not in the true and perfect hatred of that sinne, because it was sinne, but because hee could keepe his owne counsell no longer; and the ouer-ruling hand of God would haue, that he should penne his owne indictment, and confesse the action that he was guiltie of, the fact for which hee was in his conscience now arraigned, before he should be hanged; that being out of his owne mouth thus condemned, all the world might know that hee died iustly damned. This confession of his, though it was of his parti-

particular sinne, though it was of his chiefest and most hainous sinne, and that openly made to his owne shame: yet was it no better then his satisfaction, when hee brought againe the money and cast it a forehead from him: for nothing can bee well done in a wicked man, which yet would bee excellent, found done by a good man. Besides, the confession of *Iudas* was a false confession, made to wrong parties, such as were guiltie of the same sinne himselfe had committed; and therefore were no way fit nor able to relieue him. He made his confession to man, hee made none to God, whom hee had so greatly offended, to aske mercie of him; he humbled not himselfe before his Lord and Master, whom most villanously aboue all he had wronged, to aske pardon and forgiuenes at his hands, who only could helpe him; it was a confession of desperation, and not of hope; a confession that had no true humiliation ioyned with it; a confession more of the innocencie of Christ, then of the greatnesse of that sinne, by which hee had done all that mischiefe that then was done: it was therefore but an effect of worldly and hellish sorrow, that caused his death and iust damnation.

True confession. But the humble confession, which godly sorrow in the hearts of such as are truly penitent doth cause them to make, is the reuerend and modest blushing of their guiltie consciences; they now putting themselues to shame, not hiding their sinnes any longer, but making open confession of them both before God and men, when there is iust cause for them so to doe, with desire of reconciliation, with hope of obtaining mercie at the hands of God, and pardon for the same: and these doe so confesse their sinnes, as it is done with an vtter loathing and perfect hating of them, as those that haue no purpose at all to haue any more to doe with them from that time forward, as *Ephraim* who said, Hos. 14. 8. *What haue I to doe with Idols any more?*

3. Difference. The confession of sinne made by hypocrites, and such as

as are vnsound in their repentance, is not a voluntarie humble confession of sinne in the griefe of their hearts that they haue done it, moued by a loathsome hating of it, that makes them so to throw it out, as ouerburdensome longer to be kept: for they commonly doe not confesse their sinnes, before their sinnes be knowne in such sort, as the deniall of them is in vaine and without colour; and before the confession of sinne bee extorted out of them, by the extremitie of some iudgement and plague vpon them. As when that *terrible thunder, and haile mingled with fier, so grieuous as neuer before was knowne, was throwne downe vpon Pharaohs head, and vpon all his land*; and that innumerable armie *of locusts sent after the haile had deuoured all the fruit which the haile had left*, then was this confession wroong out of *Pharaohs* mouth, *that he had sinned, that God was righteous, but he and his people were wicked*; that he had sinned against God, and had sinned against his people. Hypocrites come not to confession, till they bee drawne out as by the eares to the making of it; as was *Achan*, Iosh. 7. 18. and that they be arrested and attached by some iudgements sent from God: as the Lord was said to haue taken *Achan*; and so he was brought out to make his confession. When they doe make their confession, they do make it but by halues, and with their mouthes as halfe open, confessing something, but not fully the whole matter as it was by them done. They confesse their sinne as did *Adam*, who for all his confessing (as *Iob* saith of him, Iob 31. 33), *yet did still hide his sinne*; so doe these, making confession of their sinnes for all that keepe close much iniquitie in their bosome. *Adam*, because his sinne was knowne vnto the Lord, who now called to examination for the same, did indeede at the last with much adoe say, *he had eaten*: but hee kept close *his owne iniquitie* in his bosome, and laid the whole blame of the fault vpon another person. When hypocrites come to confesse their sin, they seeke how to extenuate it, and make it seeme as little as possibly they can, excusing it in themselues all they are able,

Exod. 9 27.

Exod. 10. 16.

able, and laying the greatest blame vpon the shoulders of other men, if they can fasten vpon any partners in the same course with them. As in *Sauls* example and practice is euident to be seene, who being challenged by *Samuel* for the *bleating of the sheepe in his eares, and the loughing of the oxen which were kept vnslaine*, though at the length being strongly & notably conuinced by *Samuel*, he was brought in spite of his heart to make confession of his sinne, and that twice for failing; once after his conuiction, and then againe the second time before *Samuel* wholly left him; yet at the first he stood stoutly to the matter, that he was innocent, and free from all blame; yea, that he deserued much commendation, for hauing done *all that God commanded him*, and performed his whole will in all that hee would haue done; for he for his part had *slaine the Amalekites*: as for that fault of keeping some of the *fat beasts aliue*, hee transferreth the blame therof wholly from himself, as if he had had no hand in it, and laieth it al vpon the people; *they indeede* (saith he) *spared the fat beasts for sacrifice*. Wherein he dealt like a notable hypocrite indeed: for of that which was well done, he would haue the whole praise, as though he himselfe had done it all alone: but of that which was euill done, he would haue all thinke that he stood cleare from all manner of fault therein; that, others must answer for, let the people share that, and part it amongst them, and much good doe it them, for he will none thereof. And this is the most vsuall dealing of false-hearted hypocrites that haue liued since, and doe liue at this time: in good things if they haue done any thing, they wil haue it vnderstood, that they haue done all things: but in euill things, except they haue done all things, they would haue men beleeue, that they haue done nothing: if they can picke out any that haue done as bad as they, or though not so bad, but fallen into the lapse of those sinnes, wherein they doe lye notably bemired; though they cannot deny but they haue done euill, yet they presently haue such an answere as this ready to make to all, that list to charge them there-

1. Sam. 15. 14. 15. 20, 24. 30.

therewith; I cannot indeed deny, but that I haue not done well in doing of this thing: but I am not the firſt that in like manner haue done amiſſe, neither ſhall I bee the laſt; there be others, I warrant you, that be as bad as I; neither am I alone in this ſinne; there were others as well as I, that ioyned with me in it, and were as forward as I, and prouoked mee to it; and though I cannot ſay I haue done well in doing of it, yet I pray God I neuer doe worſe: I haue as good a heart to God-ward as any whoſoeuer, and I had a good meaning to doe for the beſt, how hainous ſoeuer you make the matter: God bee mercifull to vs; if I ſhould not doe thus, there were no liuing in this world, but to be vndone and laughed at for a preciſe foole. This and much more might *Saul* haue anſwered to *Samuel*; which anſwere would haue been as good, as an aprone of Figge leaues to couer his nakedneſſe.

They that are truly penitent indeede, take none of theſe courſes when they are humbled before the Lord, or before men, to make confeſſion of their ſinne; they doe it after a much differing, yea after a cleane contrarie faſhion. When their hearts are wounded and ſtricken thorow with godly ſorrow for ſin, there need no great vrging nor inforcing of them to make their humble confeſſion and acknowledgement of them; they are neuer well till that is done; their hearts are ſo oppreſſed and filled with ſorrow within, that they are as if they ſhould burſt, till after this manner they haue ſought to eaſe them; they ſtay not alwaies the extremitie, vntill by ſome outward iudgement, the confeſſing of their ſinnes be extorted from them; it is enough that the greatneſſe and heinouſneſſe of their ſins is ſet before them, and made knowne vnto them, and that thereby they haue offended God, their hearts being conuinced of them, and ſmitten with remorſe and griefe for the doing of them: this is found ſufficient, without the enforcement of further terrour and feare of puniſhment, to bring them on their knees before God, yea, and before men

men also, when there is iust cause for them so to doe, to make their free and humble acknowledgement of their sinnes, and to craue earnestly the pardon and forgiuenesse of them.

And in the confessing of their sinnes, they doe not mince the matter, to make their sinnes either fewer or lesser then they are; they seeke not excuses, pretences and cloakes to couer their sinnes, and to shift of the blame and fault from themselues to lay it vpon other men: but they discouer all their sinne, and lay them open to the full; they seeke not how to extenuate, but rather how to aggrauate the faults that they haue committed; they leaue other men, and take the blame vpon themselues, and lay the burthen vpon their owne shoulders: There are none so hard and seuere vnto them, as they are vnto themselues, in making the most and worst of their sins, and passing out the sharpest sentences and censures against themselues aboue that any others would euer doe; they comming to take the scantling of their owne sinnes, doe set them vpon the tenter-hookes, to draw them out to the full and furthest length and breadth that they can extend vnto; yea, they straine them many times so hard, that they doe reach them beyond the true extent of them: and doe make them greater, then either God himselfe, or man would doe. There are none haue been so humbled; none that haue thought so meanely and basely of themselues, or that haue cast themselues downe so low in the sight of their sinnes, and conscience of their vnworthinesse, as haue done some of Gods most worthie and excellent seruants; as it is plaine to be seene by the Scriptures. *Agur* (Prou.30.2) saith of himselfe, *Surely I am more foolish then any man, and haue not the vnderstanding of man in me.* Now it is sure *Agur* was a wise man, and a holy man, yet he thus meanely conceiueth and speaketh of himselfe. So the Apostle speaketh of himselfe, *that he was of all other the greatest sinner*, 1.Tim.1.15: and yet answering for himselfe before the Iewes and High Priest, Acts 23.1; he saith, *Men and brethren,*

Prou.30.2.

1.Tim.1.15.

Acts 23.1.

brethren, I haue in all good conſcience ſerued God vnto this day. Doubtleſſe no other godly and wiſe man liuing in thoſe times, and knowing theſe men, would euer haue giuen ſuch a hard ſentence of either of them.

The queſtion then from hence may be, how farre a man may amplifie his owne weaknes & vnworthines, without preiudicing ỹ truth. For anſwer hereunto, we are to know, that as an act of iuſtice, differeth from an act of charitie, ſo the ſentence of iudgement differeth from the ſentence of affection and ſenſe: an act and deed of iuſtice wee know muſt goe by a ſtraight thread, without ſwaruing any way at all: but an act of charitie hath latitude or breadth, as the health of mans bodie hath, and the Zodiack Circle in the heauens, within the extreame whereof, the Moone is neuer out of her right courſe, though ſhe moue not euer with her Center vnuariably vpon the eccliptick line. Now in the practice of repentance, which is an immediate act of the affections, men may according to their feeling make their faults, and the reuengement thereof with the moſt, rather then with the leſt, and yet be within the compaſſe of the truth of their conceiuing and feeling, though beyond the extent of the truth of their ſins in themſelues exactly conſidered; according to the practice of *Zacheus*, who, repenting of his getting goods vniuſtly, ſaid, *he would giue half of his goods to the poore:* which thing, though an act of repentance wil allow a man to doe, yet an act of ſtrict iuſtice and iudgement will not deſigne and inioyne a man to doe ſo much. *Zacheus* repenting ſaid, *If he had done any man wrong, he would reſtore him fourefold;* which was more then the Law would haue required. An indifferent and vpright Iudge comming to iudge betweene two ſinners, muſt iudge according to the truth of things, neither more nor leſſe: but a repentant perſon comming to iudge of himſelfe, hee iudgeth with the hardeſt, according to the truth of that he doth conceiue and feele to be in himſelfe: ſo in the act of charitie, a man thinketh beſt of others, and worſt of himſelfe, as we ſee in the Apoſtle (Rom. 7. 24.)

Queſtion.

Anſwere.

Luke 19. 8.

Luke. 6. 3.

Rom. 7. 24. expounded.

who in true sorrow for his sinne, cryeth out of himselfe, as of a most wretched man, ταλαίπωρος ἐγὼ ἄνθρωπος, the word is a double compound, vsed when one would most disgrace a man: now we know the Apostle had not committed any so hainous a sin after his conuersion; for in his apologie for himselfe, Act. 23. 1. he saith, *that in all good conscience he hath serued God vnto that day:* and 2. Cor. 1. 12. he saith, *that that was his reioycing, euen the testimony of his conscience; that in all simplicity and godly pureneſſe he hath had his conuersation in the world, &c.* Now according to this president set before vs, in that which was thus done by this blessed Apostle, is the course and practice of true conuerts, that are throughly humbled, and cast downe with sorrow and griefe for their sinnes: there is none that will thinke more meanly of them, nor any that will cry out more loudly against them, then they will thinke meanly and abiectly of themselues, and cry out with a note higher, then they that are loudest against them for their vnworthines and euill doing. And indeed the more abiect that any true penitent seruant of God is in his owne account, so hee ende in faithfull humility, and not in stubborne desperation, it is the better. And so much may serue to haue been spoken for shewing some differences betweene the confession of sins made by hypocrites, and those that are found conuerts, and true penitent persons.

Qui sibi displicet in vitijs, deo placet. Bernard.

Confession in generall.

Now as touching confessing of sinnes in geneall, when we are brought vpon our knees before the Lord, to confesse & acknowledge our sins vnto him; though we may be specially moued thereunto, by some one, or some few later grosse and grieuous sinnes committed and fallen vnto by vs; yet is it meet that we rest not alone in the consideration of that one, or those few sinnes so lately committed; but by meanes thereof to take occasion to find out our other sinnes also, and them all (if we could) by which in former time we transgressed and offended; that all may be repented of, and wee the better humbled for them.

them. As when one lighting a candle to goe seeke some one thing that he misseth, by meanes of that light, and seeking, doth finde another; yea (many times) many things that were ouercast, and (in a manner) quite forgotten. As a worthy man hath wisely obserued out of the practice of *David*, that being checked by *Nathan* for one grosse sinne lately committed, and by him done, he comming to make his repentance for it, thinketh of more, and neuer resteth till he come to the root of all, to be humbled for his *Originall sinne*, as well as for his *actuall*; as in that penitentiall Psalme composed by him is euident to be seene: so is it meet, that when (by meanes of some grosse sinne lately or lastly committed) our consciences are so wounded, and our hearts so pierced and smitten thorow with sorrow and griefe, as there is no abiding for vs longer to deferre and put of our repentance, and humbling of our selues before the Lord for making our peace with him, that wee take occasion therefrom to suruay and ouerlooke all our wayes; to cast ouer the day-booke of our whole life, to see what Items the Lord hath against vs, and what arrearages we haue runne into, by our transgressing his most righteous lawes, and to goe so farre backe in *searching and trying our wayes, and well considering them in our hearts*, (according as the Lord willeth vs to doe by the mouth of his Prophets, Lam. 3. 40. Hag. 1. 5. 7.) vntill we come with *Iob*, and *Dauid*, to *bewaile the very sinnes of our youth*, and to aske mercy for them; yea, vntill we come to the head spring and fountaine of our Originall corruption; and to gage the very belly and wombe of sin in *our first conception*; and so acknowledge that, with all the rest, vnto God, as particularly as we can; labouring to breake our hearts for them all ioyntly and seuerally, that so our hearts may fall into the more pieces, there being the more stroks giuen to the same, by the more sinnes we can remember to haue been committed by vs, vntill our hearts may be so smitten and so contrite, that they may be as if they were grownd euen

Psalm. 51.

Iob 14. 4. Psal. 25. 7.

to dust and powder: for the which purpose we must narrowly search and sift our selues, vnto the which course the Prophets haue so much, and so often called Gods seruants by their earnest exhortations, Zeph. 2.1.

Of speciall sins. Now albeit we be willing to take knowledge of all our sinnes in generall, yet are wee most to humble our selues, to aske mercy, and seeke reconciliation for our speciall sinnes, whereof we are guilty, if we can gesse which they are that God hath chiefly in chase, and for which he most pursueth vs by his iudgements, for still retaining of them. For commonly men that could bee contented that all their sinnes might die with the leane cattell slaine by *Saul*, yet haue they some one or two *fat sinnes*, which they would as faine spare, as *Saul did the fat beasts and Agag the King*. There is no gift of God giuen to many men that is so deare vnto them, but there is something forbidden by God, that is in like sort as deare to them as that is, and as loth to be parted from. *Herod* would not part with his *darling sinne*: but God when he hath sinne in chase, and pursueth men with his iudgements, because they will still retaine those sinnes, will neuer giue them ouer, no more then *Ioab* pursuing *Sheba the son of Bichri*, did giue ouer his pursuit vntill *the traitors head* was throwne ouer the wall vnto him. Gods iudgements are as his armies of souldiers, that doe pursue vs for our sins: wee are to bee as wise therefore for making peace with God, as was the *woman with Ioab in Abel*, by whose counsell the traitors head was cut off, by cutting off the heads of all such our sinnes, and casting them away speedily from vs, that God may cease any further to pursue vs with his iudgements for them. There are also some sinnes most specially aimed at, as chiefe in the treason, which God will see speciall execution to be done vpon, before euer he will giue vs ouer: their heads are to bee cut off in time, and they most specially to be throwne out by humble confession and pardon craued for them. We are therfore to be most heedfull in obseruing our chiefest infirmities,

1. Sam. 15. 9.

Mat. 14.

2. Sam. 20.

Vers. 22.

mities, our strongest corruptions, our commonest and most masterfull sins that haue foiled vs most, and into which we are most in danger soonest and oftenest to fall; to acknowledge them especially vnto God, as bewailing them most, with desire to haue mercy for them, and power against them, euer keeping a vigilant eye open ouer our greatest frailties, that we may be most humbled for them before the Lord, most afraid of them in our selues, in regard of our knowne weaknesse; and labour to arme our selues the better, and to make our selues the stronger to deale with them, and to wrastle against them; both for the throwing them out of vs, when they are got in; and for the keeping them out when they are once expelled and gone. For as one saith well, they that are the best men of warre against all the vanities and fooleries of the world, doe alwaies keepe the strongest guards against themselues, to defend themselues against themselues, from selfe-loue, selfe-estimation, selfe-opinion, and such other home-bred sinnes.

Quality of sins.

In confessing of sinne, beside the variety and multitude of our sinnes, which thus are to be searched out, the quantity and quality of sinne is to be waighed and considered, to the end our humiliation may bee thereby the better furthered.

And first, for the finding out the heauinesse and waightinesse of our sinnes, wee are not to doe as they, that, comming to waigh grosse or massie mettall, bring great scales, and leaden and great iron waights; but wee are to waigh them in the tryed scales and waights of the Sanctuarie, that are as the waights wherwith men weigh gold, that will shew what is wanting, though it were but the waight of a dramme, graine, or lesse. The cause why we vnderualue sinne, is because we take out our owne waights to waigh it by, which are as waights of leade; if things be not somwhat excessiue heauie, wee cannot perceiue or find any great want or difference with them. But nothing is little, nor lightly to be accounted of, that

is committed against the great Maiesty of God, the price of Christs redemption, the couenant that we haue made in Baptisme, by the cõmitting wherof we are made couenant breakers, and as periured persons. That cannot be accounted light, that is able to waigh against, and to outwaigh the whole world, and ouerthrow it too: as we know sinne hath done: one iot of Gods Law is more esteemed by him, then all heauen and earth is beside. We know what the Psalmist saith of men, yea and of men in their best estate, how by sin they are made so subiect to vanitie, as if they should be laid in the ballãce, they would be found lighter then vanitie it selfe: and if the Lord should hold the scales, and put a sinner into the ballance, though weighed but with the least sinne that euer can be committed; yea though without any actuall sinne at all, no more being put in than his bare Originall corruptin; as let it be an Infant newly come into the world, and not yet a day old, he would be found not to hold waight in the Lords ballance; and therefore the sentence of Gods iustice passing out against such an one would be so heauie, as would make manifest the waightinesse of his sinne; for therby he would not only be thrust downe from the throne of an earthly kingdome, as was *Balthazar*, but of the euerlasting kingdome of heauen, but also pressed downe into endlesse torment, and most wofull condemnation in hell. Let no man then account of that to bee light, which is able so sinke and waigh down any vnder it into vtter destruction, and euerlasting confusion; which the least sinne in the world is able to doe.

Nihil leue quod prapondcratur mundo.

Dan. 5.

As for the *quality* of euery sinne, there is as great difference betweene sinnes and sinnes, as betweene *motes* and *beames*, *hundreths of pence*, and *thousands of talents*; betweene *fifties* and *fiue hundreths*, in our reckonings & accounts. Yea, euen the same sinne againe and againe committed multiplyeth, according to that order which is in cyphering; where that figure which in the first place

standeth

ſtandeth for ſingle, in the ſecond place is ten times as much, in the third place an hundreth, in the fourth a thouſand, and ſo infinitely encreaſing by tens, hundreths, and thouſands, according to the order of the place wherin it ſtandeth. The ſame ſinnes by circumſtances are greater in one then in another, according to the differences of mens perſons and places. Sinnes are greater in publike perſons, then in priuate; in ſuch as haue knowledge, then in them that are ignorant: the white haires of old men, doe make their ſinnes a great deale the blacker: and this, that men ſinne in the cleere light and funſhine of the Goſpell, ſetteth them vp to a farre higher degree of wickednesſe, and of iuſt condemnation, both before God and man, then if they had done the ſame wickednesſe in the night of ignorance, and times of darknesſe. Sinnes of wilfulneſſe, are aboue ſinnes of weaknesſe: but if there be any one ſinne to be named more dangerous then another, it is *ſecurity, hardneſſe of heart and impenitencie*: all other ſinnes, through faith and repentance, may be pardoned: this onely is the killing ſinne, which if it be not preuailed againſt, will neuer be forgiuen, neither in this world, nor in the world to come: *for except you repent*, (ſaith he that ſhall bee the Iudge of all the world) *you ſhall all likewiſe periſh*, Luk. 13. 3. Neither doth that impardonable ſinne againſt the holy Ghoſt otherwiſe kill, but for that it is accompanied with finall impenitency: for though God in himſelfe be infinite in mercy, yet hath he ſet markes, marches, and limits, how farre, and not beyond that, to ſhew mercy to men, that they may feare and tremble to offend and proceed in ſinne. Heb. 6. 6.

Chap. XXXIIII.

Of satisfaction, and the diuers kindes thereof: with the differences betweene true beleeuers and hypocrits therein.

Satisfaction. 1. To God.

BEsides confession of sinne, there is another thing that godly sorrow will vrge vnto, namely satisfaction; in all such cases wherin by our sinning we haue wronged either Church, or Common-wealth, or any singular person or persons, be they more or fewer. But as for making on our part any satisfaction vnto God for our sins committed against him, we wholly renounce the opinion of thē that hold it possible by any meere man to be done; and wee doe as much abhorre from the practice of euer endeuouring or going about the doing thereof; giuing eare to what is said by the Psalmist, Psal. 49. 7. 8, concerning that, namely that it is to be let alone for euer; for it cost more to redeeme our soules, and the price is greater then we are able to pay, though we were able to giue the whole world, and offer it vnto God in satisfaction for our sinne. Wee know not of, neither will wee acknowledge any other meete satisfaction and sufficient vnto the iustice of God for our sinnes, then that alone which our blessed Sauiour himselfe hath offered; when hee gaue himselfe a price of redemption for vs, and *offered vp his bodie vpon the crosse, a sacrifice of a most sweete smelling sauour vnto God.* The best satisfaction that we can offer vnto God for our sins is, with the renouncing of our selues, and all opinion of our owne merits, being cast downe before him in the brokennes of our hearts for offending of him, that by the hands of our faith apprehending Christ Iesus wee hold him vp, and all that hee hath done and suffered for vs, desiring that thereby his iustice may

Ephes. 5. 2.

be

be satisfied, and we discharged. And in this we may and are to rest, and that boldly too. *Christ* (saith *Augustine*) *by taking vpon him the punishment of our sinnes, and not the fault, hath done away both the punishment and fault: and then on our parts what is it that wee should feare, that wee should goe about the satisfying of Gods iustice? Peters teares* (saith *Ambrose*) *I read of; but I read of no satisfaction that was made by him.* Neither euer was, nor euer shall be made by any, that can bee sufficient or meritorious, but by Christ alone; and therein we rest as touching such kinde of satisfaction.

August. serm. 37 de verbis Apostolorum.

Satisfaction to the Church for faults committed to the scandall and offence thereof, is when the offenders doe submit themselues to the discipline thereof, beare such censures, endure such corrections, and performe such duties as shall be in iustice imposed vpon them, and enioyned vnto them, after such a fashion as the Church shall appoynt or approue of; and so long a time as till the Church doe say it is enough, and thinke it is sufficient that hath been done, and so rest themselues as fully satisfied therein.

2. *To the Church.*

This, hypocrites and counterfeit penitents will neuer be brought readily to yeeld vnto, nor found willing to performe; though they make no daintie of sinne to commit it, with how great offence soeuer that bee done, yet their stomackes are too weake to brooke the shame that they ought iustly to take for it, or the punishment that doth belong as due for the committing of it: they thinke that which should be their gracing for euer, the repairing and recouering of their credit againe with them that are good; if any thing else be able to doe it, namely conscionably and penitently to giue such satisfaction to the Church, would be their shaming for euer, make to the vtter ouerthrow of their credit, and bring vpon them so great a confusion, as they should neuer know how to looke any man in the face againe. Rather then they will stand in a white sheete, come into the congregation there

Difference in hypocrites.

vpon

vpon their knees with griefe to confesse their faults, and renounce them, publikely asking forgiuenes, they will either runne the countrey, or if it may be bought off with money, they will be as franke in offering liberally, euen to the full contenting of them that in that ease haue to doe with them, if they will take money, so as thereby they may be discharged from further penance, as euer were those hypocrites in their offers they made to God in the daies of *Micah*, so as there might be dispensation granted them for their sinne. And yet these very persons will make a shew of being very penitent; talke with them in priuate, and you shall finde them as though they were much humbled; you shall see them weep and shed teares in abundance, and crie out of themselues for hauing done as they haue done; you shal heare them to sob and sigh, as if their hearts would breake within them: but where they refuse to giue the Church due satisfaction; this declareth them to be but ranke hypocrites, hollow and vnsound, and no better then plaine counterfeits in all that they doe beside. For this *their way* (as it is in the Psalme 49.13.) *declareth their foolishnes*. They are like vnto stubborne *Absalom*, who, though he had committed that flagitious fact, and most iniurious to his father, of murthering his fathers sonne and his owne brother, yet rather then he would any longer abide to goe vnder that which was but too easie a censure for so great a crime, namely to endure *his fathers frowning*, and the hiding of his face from him for a time, he had rather dye, be knocked on the head, or *hanged* out of the way. So these, rather then they will endure this shame of making such a satisfaction, they will giue ouer all, and will goe as farre as their legs will carrie them; they are vexed and confounded not for that they haue sinned, but because their sinne is found out and knowne: for they are like to the people in *Ieremiahs* time, of whom the Lord by his Prophet asketh *whether they were ashamed, when they had committed abomination*; and answereth againe the question, *nay they were not ashamed*,

Micah.6.7.

2.Sam.14.32.

Iere.8.12.

med, neither could they blush or take shame. And Iere. 3. 3. it is directly said, *they refused to take shame*; which is the very thing that these doe; and therfore the sentence which the Lord in that place by his Prophet *Ieremy*, 8. 12. doth set downe against them, may be iustly feared of these; and that was, *therefore shall they fall among them that do fall, in the time of their visitation they shall be cast downe saith the Lord.*

But they that are truly touched with godly sorrow, and are vnfainedly penitent for their sinnes indeed, as led by another spirit, are found to be of a cleane other practice; they willingly submit themselues to al the censures of the Church: they care not what they are appoynted to suffer, nor what is enioyned them for to do; they are readie to fulfill all, so as thereby they may giue that satisfaction to the Church and euery good Christian that is meete; so as none may any more remaine iustly offended, or further to thinke themselues wronged by them. They stand not vpon their credit with worldly men; and as for shame they refused not to blush and be ashamed; for they know it is duly belonging vnto them, both before God and men. They are readie to say with *Daniel, To vs O Lord belongeth shame and confusion of face:* and when they make their prayers, to say with *Ezrah, O my God I am ashamed, and blush to lift vp my face to thee.* And when their sin is broke out to the offence of many, then shame doth also couer their faces before the sonnes of men, especially when they are shamed by rebukes, corrections and censures of the Church passed out against them; they refuse not to take that deserued shame, but so draw themselues to a willingnesse, since that must be their burthen, contentedly to beare the same; saying with the Prophet *Micah, I will beare this indignation, because I haue sinned.* For as the Lord answered *Moses* in the case of *Miriam, If her father had but spit in her face, ought she not to haue been ashamed seuen daies?* So if the fathers of the Church, as abhorring such foule courses and grosse sins

In true penitents.

Dan. 9. 8.

Ezrah. 9. 6.

Micah. 7. 9.

Numb. 12. 14.

committed, ſhall ſhew how much they are offended by the hard *cenſures* they doe ſet downe, and ſharpe *penance* they doe enioyne; ſhould not the offenders be aſhamed *ſeuen daies* as it were? Yea doubtleſſe; and they that doe truly repent, though they had not ſuch outward ſhame put vpon them, yet would they with repentant *Ephraim*, Ierem. 31. 19. hauing truly repented and being turned, *ſmite their owne hands vpon their thigh*, and grow aſhamed of themſelues, yea euen confounded by bearing the reproch of their ſo doing amiſſe. And this their ſhame, howſoeuer for a time it may be their abaſing; yet being well carried, contentedly, conſcionably and meekly borne, it will afterward make to the lifting of them vp; to be had in better account with all that are good, and to haue the better credit and eſtimation among all them. *Dauid* committed a ſinne ſo groſſe in that kinde, as in many reſpects a groſſer could not lightly haue bin done; not a ſingle ſinne, but a compound ſinne, that had many other very grieuous and moſt hainous wickednesſes folded vp in it, and inwrapped with it, yea tied & twiſted to it to ſtrengthen the euill of it, till it became hugely big, euen a very groſſe and grieuous ſin indeed; which could not bee but with great offence giuen to the Church of God, when it once became knowne. But who more penitent then was *Dauid?* or who euer gaue the Church a better ſatisfaction then did hee? who ſpared not, beſides the confeſſing and acknowledging of it in *words*, though it were (as hee ſaid) againſt himſelfe, and to his owne ſhame, to publiſh it in *writing*, with his great ſorrow and repentance for the ſame; and ſuffered it to bee ſpread abroad, yea not only to be ſpoken of, but alſo to bee ſung out openly aloud in the middeſt of the ſolemne aſſemblies and Church-meetings throughout his whole land as it were, thereby gathering, and in a manner pulling vpon himſelfe the ſhame belonging vnto it from all the people of his whole land: and not only ſhaming himſelfe with it in his owne country, but alſo not refuſing to

Pſal. 51.

beare

beare the shame of it in all other countries, and from all sorts of people, among whom that which he had so written should euer come to bee either read or heard: yea, as if it had not been enough to haue made it knowne to the people of that age alone, he hath so published it, as if it had been his meaning to tell all posteritie of it, that we to this day, and all to the end of the world may know what was his fall, and how great his frailty was. Yet who doth not know that all this abasing and casting downe of himselfe, and taking vpon him the shame of that hee had done, that so he might remoue the offence that was thereby giuen, and render vnto the Church the better and more full satisfaction, hath tended to the lifting vp of his honour higher in the Church of God; and hath caused him, and still will cause him, not only to be as much reuerenced, but a great deale more admired for the abundance of rare grace, that by all this was manifested, then it is like he euer should otherwise haue been, if happily that which hee so offended in, had neuer been by him done and so repented of?

There is another kinde of satisfaction, which is a ciuill satisfaction, that is to be giuen and made to the Common-wealth, and ciuill state, and societies of men, whom the wholesome lawes that are constituted for the well ordering and gouerning of a countrey or kingdome, are violated and broken by any; then is the ciuill state and societies of men wronged, and Common-wealth it selfe impeached. For *lawes* are said to be *the bonds of a Common-wealth to hold it together, and chaines whereby men are tyed one to another in the world, to liue ciuilly one by another; they are the foundations of libertie, the fountaines of equitie, they are the very sinewes and spirits of euery state, by which they liue and moue.* And therefore no maruell though the Ephesian *Heraclitus* said, that *citizens* were to fight as well for their *lawes*, as for their *cities* themselues: for if they bee seene and suffered to bee violated and torne asunder, all will soone be brought to ruine.

3. *To the Common wealth.*
1. *For violating good lawes.*

Cicero pro Cluentio.

Laertius.

The

The satisfaction then which transgressors of lawes are to make vnto societies of men and Common-wealths thus wronged, is to beare and goe vnder, and contentedly to satisfie and pay the fines, mulcts, and penalties that are imposed vpon offenders; and patiently without resistance to suffer imprisonments, chastisements, & punishments; yea euen vnto death it selfe, according to the nature and qualitie of the offence and crime that hath been committed, be it greater or lesse.

Difference in impenitents.

And herein also a cleane differing carriage is found to be by the delinquents on both sides: vnsanctified persons whose consciences are neuer soundly touched with true remorse for committing any sinne, neither for violating wholesome and good lawes, what wrong soeuer that way hath been done by them, they stand not vpon making any recompence, or giuing satisfaction so farre as they are able to tender their goods, where they are found sufficient to make it; or to yeeld their bodies where their goods cannot doe it; or patiently to lay downe their liues, in cases; wherein nothing else can be found sufficiēt fully to satisfie: but they seeke shifts how to auoid all; if they be great in the world, they stand vpon their prerogatiues, their greatnesse must allow them to bee lawlesse; they are like the great flies which doe breake through the cobwebs, they will not bee taken, there is nothing can hold them. If they bee poore, and it be a pecuniarie mulct that is imposed vpon them for their trespasse, they shift off the matter by their pouerty, by meanes whereof they promise to themselues an immunity in such cases; standing vpon that maxime, *where there is nothing to be had, there the King must loose his right*; and so they will be sure by their shifting to pay nothing, whether then be able yea or no. If their bodies bee attached they their next course is, to spie out some aduantage how to scape away, and breake out of the hands of them that haue taken them. If seeing of the Sergeant, or bribing of the Bailiffe will not serue the turne; if they be clapt vp in prison,

prison, the prison must be strong if it can long hold them, they will haue many times files to get off their bolts; they haue deuices to open lockes, to breake barres, and find shifts to make a way for their scaping, where no way could haue been immagined might haue been made before. If they be put by all their muses, and preuented of all their courses, and no remedie but to the gallowes they must come, there men of this sort are found to die either most desperately, as those who after all the wrongs they offered to others all their life time, sticke not to wrong God and nature it selfe in the end, by carelesly, yea madly casting away their life; (as though it were a thing but vile, which God hath made so precious, and nature teacheth all to be so chary of, to stand so much for, & to make so much of) as daily may bee seene. Or elfe to take their deaths most impatiently, as those who would yeeld no obedience, nor giue any willing satisfaction, either to law, or to Magistrate, otherwise then it is thus extorted from them: but hold their rebellion to the end, and so die therein. Hereof we haue a pregnant example in that arch-enemie to the Gospell, and most bloody persecutor of Gods faithfull seruants, and traitor to the Prince and State, Doctor *Storie*, who first brake prison into which he was put; and then being caught againe, when he himselfe was brought to suffer death, who had been the meanes of putting to death hundreds of others, that died Martyrs in Gods cause, in time of his most deserued execution by quartering, was (as the story doth report) so impatient, that he did not onely roare and cry out, but also strucke the executioner whilst he was doing his office, and resisted as long as strength did serue him, and was faine to be kept downe by three or foure men vntill hee was dead.

Doctor Story.

Fulke in his confutation of Papists quarels, pag. 14.

But they whose hearts are throughly touched, and deeply pierced with sorrow for the sinnes they haue committed, and whom God doth giue grace vnto, to consider rightly their owne wayes in their hearts, after they (hauing

In true penitents.

uing been left to themselues for a time) through strength of tentation, and frailty of nature, haue not onely been ouercome to transgresse the lawes by some lesser crimes, fallen into, and faulted in; but also drawne to commit some hainous wickednesses, and enormious vices, greatly preiudiciall to the State and Common-wealth in which they doe liue; so as the wrong and hurt they haue done thereby cannot be recompensed, nor the law satisfied, the vnpartiall executing of Iustice by the Magistrate, saued harmelesse without confiscation of their goods, attaching of their bodies; yea and in some cases, the taking away of their very liues; for so much as these knew there is no hope of obtaining any pardon of sinne at the hands of God, if in the wrong done to a brother, and persisted in, the same be asked; much lesse, hauing dong a wrong vnto a whole society of brethren; yea a whole state of a kingdome, the parties delinquent should come to the court of heauen to sue for their pardon, would their petition be euer regarded or looked vpon? but the answere would be made them as Christ taught in his doctrine, *If*

Mat. 5. 23. *thou knowest thy brother hath ought against thee, leaue thy gift at the Altar, and goe and bee reconciled to thy brother, and then come and offer.* And because they can haue no comfort of their sorrow, if their sorrow, cause not satisfaction; nor proue that their repentance is vnto life, if fruits worthy of repentance and amendment of life bee not borne out: they willingly doe not betake themselues to any such shifts, as are ordinarily to be found to bee taken by the other sort of offenders: but they come in and submit themselues vnto the law, and yeeld themselues to the Magistrate, and that for conscience sake, to make what recompence they can for the fault that they haue done, and giue the best satisfaction that they are able: they offer their goods where they will serue the turne; they yeeld their bodies to prison, where their goods cannot be taken; and where their bodies yeelded to prison, or to other punishment, will not be taken for a sufficient satisfaction,

satisfaction, in regard of the haineusnesse of their transgression; then their very liues themselues are no longer held so deare vnto them, but that euen they also shall be laid downe to make the payment full. But all this is done of them with such humble submission, and in so good a fashion, as all that tooke themselues to haue been wronged by them before, seeme now to rest contented, and to be satisfied to the full. Yea some that are executed as malefactors, are many times found to take their deaths so patiently, and so penitently, with such brokennesse of heart, with such sorrowing and mourning for their sins, and abundant bewailing the mis-leading of their liues, with shewing such testimonies of their sound repenting, and being found to beare out such fruits of repentance vpon the tree they doe hang on, that that tree seemeth now to be laden with good fruit, and that of the best kind; whilest with the good theefe on the Crosse, they *condemne themselues*, they *iustifie the Law*, they *reprooue sinne in others*, they *exhort to amendment of life*, they *warne all before them*, they *pray much and feruently*, they *looke to Christ*, they *commit themselues to his mercy*; and so *taking their deaths patiently*: all that see them thus dying, make no doubt at all of their saluation. Luk. 23. 40. 41.

Besides such a kind of satisfaction giuen to a publike state by parties offending, for violating wholesome and good lawes that haue been made, euen the innocent seruants of God, when they haue been taken and condemned for offenders against a State, because they haue not yeelded simple and absolute, whole and ready obedience to all lawes in force; thoug sometimes there haue, and may fall out to be, that there is an antinomie betweene the lawes of men, and the lawes of God: they also haue not refused, neither yet will refuse, in cases wherin they cannot satisfie the Law, or the Magistrate, by *obeying the precept*, there to make satisfaction by their *suffering the penalties* that are set downe; and that whether it be to the loosing of their goods, and the loosing

2. For not performing vniust lawes and wicked.

of their liuings, they haue both learned and practised, *to suffer with ioy the spoyling of their goods*, becauſe *they looke to receiue in heauen a better and more enduring ſubſtance*: or whether it be to *bonds, or to imprisonment*, they are *ready with Paul to be bound*; and refuſe not *to goe to priſon with Ioſeph, though the iron doe enter into their ſoules, when they are hurt in the ſtockes*. Yea, they haue not refuſed to lay downe their liues, if nothing but that would goe for payment. As did *the three children* in *Daniel*, for not obeying the Kings command, ſuffer themſelues *to be throwne into the hot fierie furnace*. And *Daniel* himſelfe *to be throwne into the den of Lions, for not obeying the decree of Darius, which as a law of Medes and Perſians might not be broken*: whoſe examples the bleſſed Martyrs of God haue ſince worthily followed. And ſuch kind of tranſgreſſors of lawes as this ſecond ſort are, that haue been now mentioned, are not to bee ranked vp among rebels; neither are to bee euery way counted as perſons that are diſobedient: for there muſt be a diſtinction made of obedience; there is an *obedience in doing*, and there is an *obedience in ſuffering*: now where that which the Law commandeth cannot ſo ſafely with a good conſcience, or readily be done; if that which the Law fetteth downe as puniſhment to be inflicted for it, bee patiently borne, there is then another obedience ſhewed, and a ſatisfaction giuen for the want of the former, and for that which elſe could not be done. *Daniel* though he diſobeyed the commandement of the King, in the not doing of that, (though it were a law of the Medes and Perſians, which being once made, might not be broken) that hee might obey God the better, yet iuſtified himſelfe in that he had done; and ſaid plainly to the King, that he had done him no wrong, he was no rebell, hee was no vndutifull ſubiect: which may be ſaid for others of Gods ſeruants in the like caſe and reſpect.

Heb. 10. 34.

Act. 21. 13. Gen. 39. 20. Pſal. 105. 18.

Dan. 3. 22.

Dan. 6. 16.

Dan. 6. 22.

4. *Priuate and particular men.*

There is yet another kind of ſatisfaction, and that is more particular and priuate betweene man and man, when

when wrong is offered to any man. And this is also requisite to be made by every person that is truly penitent, if he would either give testimony to others that his repentance is sound, or take comfort to himselfe that his sinnes shall euer be pardoned. For *Augustine* hath well set that downe, there is no looking for pardon for the sinne, if that which was taken away be not restored againe. And this did *Daniel* giue in counsell to *Nebuchadnezzar*, who had been a great spoyler, waster and vndoer of the greatest part of the world, he hauing vndone many, and made them poore, he counselleth him to make some satisfaction vnto them againe; and so breake off his sinnes by *exercising new more righteousnesse, and shewing mercy to the poore*: whom in some sort hee shall satisfie for the wrongs before hee had done them in spoyling of them, if now againe hee will succour them, and helpe them in their need.

Non remittitur peccatum nisi restituatur ablatum. August. Dan. 4. 27.

Hypocrites and worldly-minded persons, they haue no skill of this restitution, nor will to make this kind of satisfaction: if they haue got any thing (that is no matter how) that they thinke to bee their owne; that they will hold fast; and they will be sure to part with nothing. They are of their religion that will neither doe right to others, nor take any wrong to themselues. Wherein they goe not so farre as *Iudas* (that notable hypocrite) did; nor doe not so much as did he: the money that *Iudas* had gotten for selling his Master, was as iustly and as lawfully his, as the money of many is theirs that they come by: for it was his by buying and selling, and performing his bargaine: now it was as lawfully his, as the money that men sell good corne for, and put chaffe and drosse into it: and as the money that men get by oppression and vsuries: who feeling the sweetnesse of gaining, care not how they come by money, though it were by sucking out the very life-blood of the owners thereof, so they may haue it. But though these know and feele the sweetnesse of the getting of it in, they know not which

Difference in hypocrites.

what bitternesse it will goe out againe. *Iudas* might haue kept his money by any law of the land; he had sold and performed his bargaine; and why might hee not haue kept the money that hee had therefore gotten? but his conscience so pincht him and prickt him for his treason against his Master, whom he had sold to get this money; it being the purchase of that his iniquitie, and knowing how vnlawfully he had got it; his hands could hold it no longer, he was neuer quiet till he had brought it againe, and giuen it to them of whom he had it, though that neither would quiet him; for nothing was done as it should be soundly by him: his repentance was a false repentance; and this satisfaction a false fruit of the same. What then may be hoped for of them that goe not so farre in making satisfaction, and restoring againe that which they haue most vniustly taken, as this damned diuell *Iudas* did, who is now in hell??

But they that are truly penitent indeed for their sinne, whatsoeuer wrong they either know themselues, or can be shewed by others that they haue offered to any man, either in his person, in his name, or in his goods; they neuer can be quiet till they haue made the partie satisfaction, and that to the full; if their ability will extend so farre, that so it may be performed by them. If meanes bee wanting that they cannot doe as they would, they shew themselues more penitent; and by a greater submission they humble themselues before the parties wronged; and aske them forgiuenesse of that which they cannot make any better satisfaction for. And in such kind of wrongs wherein others haue been wronged in their goods, either vniustly taken away, or wrongfully with-held by them, if the parties be dead to whom such wrong hath been offered, then seeke they out who are left that did belong vnto them, and were nereest of their kinne, that to them they may make a full restitution and satisfaction for the wrong. If none such can be found to bee liuing, they will rather bring it to the Church for holy vse, and see

the

the poore to haue it distributed among them, then they will keepe pennie or pennies worth thereof: which as the plague, would infect all they had beside, and fret as a canker, till it had consumed whatsoeuer before had been iustly gotten, and which with good peace they might haue still possessed well, and kept lawfully as their owne. This care to make restitution they haue learned from the practice of that blessed penitent, and saued-conuert, rich *Zacheus*, who hauing been a great piller and powler of the people, in the day that *salvation by Christ was brought to his house*, stood forth and said, *Lord, halfe of my goods I giue to the poore; and if I haue taken any thing from any man by forged accusation, I restore him foure-fold.* Thus much touching confession and satisfaction; which two do neuer faile to accompany that sorrow especially which is godly, that causeth repentance neuer to be repented of, being repentance vnto life.

FINIS.

Errata.

Page 1. line 24. read. heare, p. 74. l. 4. r. which. p. 81. l. 21. r. good. p. 84. l. 32. r. Lydia. p. 86. l. 22. r. the tongue. p. 92. l. 3. r. which. ibid. 38. r. for it. p. 94. l. 25. r. as if it. p. 97. l. 2. r. truth. p. 100. l. 14. r. so thirdly. p. 102. l. 2. r. deiected. ibid. 6. r. reuiue. p. 240. chap. r. permanent and enduring. p. 269. chap. r. considered; and first. p. 134. l. 6. r. reading. p. 140. l. 10. r. as. p. 145. l. 36. r. hurt. p. 154. marg. r. nehem. p. 171. l. 14. r. himselfe. p. 180. l. 3. r. haue. p. 182. l. 36. r. and as. p. 183. l. 31. r. much. p. 186. l. 16. r. life. p. 189. l. 17. r. are such. p. 192. l. 2. r. deiected. ibid. l. 6. r. reuiue. p. 199. l. 26. r. haue him. p. 212. l. 6. r. dos se. 213. l. 21. r. is found. ibid. 28. r. which is. p. 214. l. 32. r. as. p. 231. l. 24. r. cruelty. p. 234. l. 20. r. beloued. p. 235. l. 1. r. father in law. p. 238. l. 25. r. ioy.